

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Movie Morals Hit New Low!

By Evangelist Robert L. Sumner
Contributing Editor

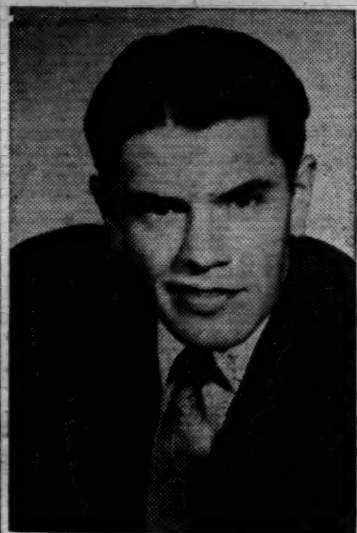
Just when you think Hollywood has reached the very bottom of immorality's muck, the celluloid colony comes up with evidence that they have found a way to dig still deeper! Even veteran movieland columnist Bob Thomas wrote recently: "Where were the censors when that picture got passed? You hear that question more and more these days from amazed movie goers . . ." Arguing from a false premise (to see how false, check my big book of nearly 300 pages, *Hollywood Cesspool*) that movie viewers have been "accustomed to decades of almost simon-pure entertainment on the screen," he admits that "films are undergoing a moral revolution, adding, 'Hollywood is tackling subjects that had long been forbidden.' And if past productions are considered 'almost simon-pure,' you can well imagine what the ones which have undergone 'a moral revolution' are like!

Associated Press Writer Shows How Boldly Immoral Movies Now Are

Again Thomas, who is the Movie-TV writer for the Associated Press, says: "... too much of the 'new look' in movie morality is tasteless and bawdy. Even the *Los Angeles Times*, long a friend

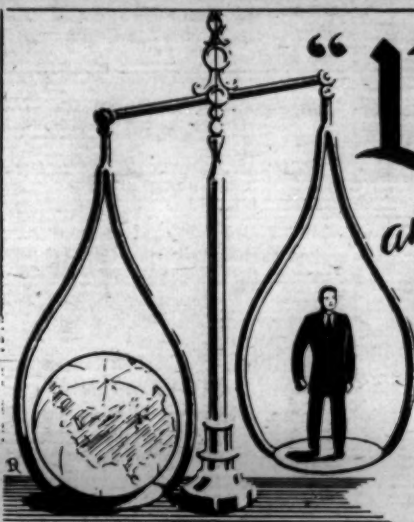
of the film industry, was prompted to editorialize against the increase of sex and violence in movies. Said the *Times*:

"The movie people are not being brave; they are just greedy and foolhardy. They put their friends, and all the people who abhor and fight censorship, in a (Continued on page 6)



Rev. Robert L. Sumner

Prize-Winning Sermon in Sword Evangelistic Sermon Contest



"Weighed and Wanting"

By President

Monroe Parker, Ph.D., D.D.

Pillsbury Conservative Baptist Bible College, Owatonna, Minnesota

"And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians."—Dan. 5:25-28.

A Grand Affair

Nabonidus, the Emperor of the Chaldean Empire, was away from Babylon on a military expedition. His son Belshazzar reigned as his regent. Inflated over this newly-acquired power, Belshazzar proclaimed a royal feast in the palace. It was one of the grandest affairs in the history of the world. Archeologists tell us that the banquet hall was a mile long and its beauty defied description. There were a thousand

lords at the banquet besides their wives and concubines.

See the chariots upholstered in beauty and drawn by prancing, fiery-eyed steeds as they come to a halt one after another at the gates of the palace. The lords and ladies dismount arrayed in all the grandeur and splendor of that Chaldean age. They enter the banquet hall. The music begins and now the cocktails and the dancing and the feasting. All attention is fixed on Belshazzar when suddenly he calls for the vessels which were brought from Jerusalem by Nebuchadnezzar, a predecessor of Belshazzar, when he sacked the temple of Jehovah and destroyed the holy city. Belshazzar orders these sacred vessels filled with Babylonian wine to be passed around.

Writing on the Wall
I can see the proud young king as he stands with one of God's golden chalices. He brings it to (Continued on page 4)



Dr. Monroe Parker

Baptism—Buried in the Likeness of His Death

By Evangelist John R. Rice

(MECHANICALLY RECORDED FOR THE SWORD OF THE LORD AS PREACHED AT CALVARY BAPTIST CHURCH, WHEATON, ILLINOIS, SUNDAY, DECEMBER 27, 1959.)

"Therefore as we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:4, 5.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. 3:13-17.

Notice some wonderful things in the Bible about the Bible baptism.

I. How Important a Place the Bible Gives Baptism

Consider how important was baptism in the Bible.

1. John the Forerunner Baptized Thousands

First, it was started by John

the Baptist. There is no baptizing in the Old Testament. Those who say that baptism took the place of circumcision have manufactured something. There is no hint of that in the Bible. Somebody says it was a Jewish rite so that those who were Gentiles who became Jews were baptized. But they are talking without any reference to a single verse of Scripture in the Old Testament or

New. That is a theory of those who sprinkle babies and do not believe in regenerated church membership.

John the Baptist came and the Scripture starts off the story of John in Mark with these words, "... the beginning of the Gospel of Jesus Christ." John started baptizing as a forerunner of Jesus.

What a revival John had out by the River Jordan when the multitudes went and confessed their sins, then were baptized. Some Pharisees, scribes, and religious leaders came out and said, "If we can't stop John, we had better join him. Let's go and get baptized."

But John said, "You bunch of snakes, who warned you to flee from the wrath of God? You show some evidence of repentance before I will baptize you." They had no evidence they were saved, so John would not baptize them. But thousands were baptized. And that is made much of in the Bible.

John said, "I indeed baptize you with water . . . but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with

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God Works Miracles to Answer Prayers

By Dr. Charles Blanchard
Second President of Wheaton College

"And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of . . .?"—Judges 6:13.

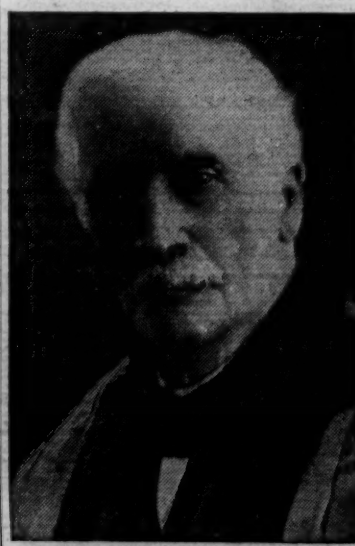
"Jesus said unto him, If thou canst believe, all things are possible to him that believeth."—Mark 9:23.

"Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26:8.

It is a most remarkable fact that anyone who professes to be a Christian should ever doubt the power of God to change the order of nature. It is safe to say that those who have this impression have never really understood what it involves or they would either cease to call themselves Christians, or cease to doubt the wonder-working power of God.

The alternative of theism is atheism, pantheism, polytheism. Any false faith when fairly tested will appear to be simply the denial of the existence of God. False gods are no gods; that is, they are not gods, and since the mind as well as the universe at large is constructed on the basis of truth, they must in the end appear to be what they are. The man, then, who doubts God to be what He has represented Himself to be, in his heart says: "No God,"

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Dr. Charles Blanchard



It is a simple short little letter that came today from Jefferson, Ohio. It simply says:

"My Dearest Friend:

"I listen to your broadcast and I like it.

"I accept Jesus as Saviour. I enclose \$1.00."

And then the letter is signed, though we do not give the name.

Saved through this nation-wide radio broadcast!

Here is another letter from Hartford, Connecticut. One listened in to the radio broadcast, asked for the beautiful little pamphlet, *The Angel's Christmas Message*. After reading it he finds Christ and says, "I realize I have been a poor, lost sinner. I thank God that He gave His Son Jesus Christ to be a Saviour. So at this glad Christmas time, even though it is of pagan origin, I here and now accept Jesus as my Saviour. I repent of my sins and trust Him to save my soul."

Well, some kinds of celebration are of pagan origin, but the birth of Jesus is not of pagan origin, and He is ready to save at Christmas or New Year's or any other day in the year. Praise His name.

Then here is an earnest letter from Chicago dated Sunday, January 3, from a man who was baptized twenty-nine years ago, but after years away from the church counted himself unsaved. He said, "I haven't been to any church for a long time as I got fed up with the hypocrites who preached—but don't practice Christianity. However, you sound so sincere when I listened to you tonight on WLS, in my lonely little room that I just had to write and let you know that right after the broadcast was over I got down on my knees and prayed to God to be merciful to a miserable sinner like me and save my soul for Jesus' sake. Then I thank our Father so much for His grace. Amen!"

God comfort and care for those who are coming to Christ through the radio broadcast!

And letters come from far and near telling how people are entering into a life of trust and joy, how they have been deeply blessed by the "Voice of Revival" broadcast with Editor John R. Rice preaching and the "Voice of Revival" choir and the Rice sisters' duet on the nation-wide broadcast each Sunday.

Many Other Reports of People Being Saved!

Yesterday morning I came in

and looked through the mail and found great joy in three letters from people telling how they had found Christ. One from Citronelle, Alabama, told of being saved through Missionary Norman Lewis' sermon on "Pardon for Your Sins," in *THE SWORD*. It was postmarked January 9. Another was from one in Mansfield, Ohio, saved through the booklet, *What Must I Do to Be Saved?* A woman writes from Toronto, Canada, today joyfully claiming Christ as Saviour.

So the word keeps coming in of people saved through books and pamphlets and *THE SWORD OF THE LORD*. Oh, please help me to pray for a mighty breaking out of soul-winning conviction and power through *THE SWORD OF THE LORD*, through all of our books and pamphlets, and through the radio broadcast, the "Voice of Revival."

Oh yes, I forgot to say that on January 6 a decision came from a woman saved at Powell, Ohio. And within the last week came two decision slips from the Spanish edition of the booklet, *What Must I Do to Be Saved?* all the way from Spain, from two claiming Christ as Saviour.

We are grateful for our Free Literature Fund which helps to spread the Gospel in foreign countries. We still need about a thousand dollars for a printing of a half million copies of *What Must I Do to Be Saved?* in Japanese. This morning's mail brings a request from Rev. Peter Seda, a missionary who wants hundreds of copies of the Spanish translation of *What Must I Do to Be Saved?* in following up inquiries in the West Indies. We are glad to send them.

Pray for our free literature work, and thank God for the soul-winning sermons in *THE SWORD*, the messages in books and pamphlets and on the radio. Please pray!

Regular Listeners, Prayers, Givers, the Only Way

We rejoice in the wonderful blessings of God on the "Voice of Revival" broadcast during 1959 and thus far in January. There was a good increase in gifts during the Christmas season, although we are still several thousand dollars behind in the heavy broadcast expenses.

More and more the Lord has laid it on my heart that the way to get out the Gospel to the millions is to have not primarily a few large single gifts, but to have many of God's people who listen regularly, who pray every day, and who make this a regular part of their giving. Those who have God's money should ask God how they may best use it for His glory in getting out the Gospel "to every creature." We do not ask that all of God's money should come to the "Voice of Revival" broadcast, but only that each one should pray. While you give to support your local church (if it is true to Christ and the Gospel) and support other work which

God plainly, clearly leads you to support as getting out the Gospel and being relatively fruitful in results, you will remember the great blessings God is giving through this broadcast, and have a part each week, each month, each payday, or as God leads you.

The big thing with God is not how much money you give, but how faithful and loyal your heart is, as proven by the regularity of your sacrificial giving, your living, and your praying.

The tithe is the Lord's. It does not belong to the pastor, the deacons, the finance committee, or to the church. It does not belong to the denomination; it belongs to the Lord, and every Christian should earnestly pray and find what is God's will for God's money and how one can best get out the Gospel to every creature, as Jesus commanded us, through our giving and through our living and testimony.

Will you be one of the regular givers to the "Voice of Revival" broadcast, to our Free Literature Fund, to the Ministers and Missionary Subscription Gift Fund? And more important still, will you be a regular prayer helper and partner in this blessed work?

Contributing Editor Evangelist Bob Sumner

Brother Sumner was in the office with us Monday afternoon and Tuesday, January 11 and 12, and it was good to have fellowship with him. We thank him for fine work for *THE SWORD OF THE LORD* in this time. And Tuesday night he began a revival campaign in Pontiac, Illinois.

Brother Sumner, in this week's issue, has not simply a short column of incidents and illustrations but a major article of great importance on "Movie Morals Hit New Low."

I am certain that if we are to have a great revival in America we must grow a new conscience on sin. We must have preachers who hate sin and preach against it. Our preaching must call for repentance. There must be a holy indignation against the lewdness, the blasphemy, the drunkenness, the cheating, the divorce, the wicked unbelief and modernism in the churches, the compromise of preachers. We hope everyone will read, with deep concern and prayer, Brother Sumner's article on "Movie Morals Hit New Low."

And be sure to get Brother Sumner's book, *Hollywood Cesspool*, a tremendous clothbound book full of information about particular movies and Hollywood personalities. It is shocking, factual, full of information for the preacher and the teacher and writer. Send \$3.00 to *THE SWORD OF THE LORD*, plus 15c postage and packing for this big, factual book.

That Sermon on Baptism

God led me to preach that sermon in Calvary Baptist Church at Wheaton. Baptism is in the Great Commission, so no one needs to apologize for preaching on it. Oh, I beg the readers, let us not be occupied with some sectarian teaching or some denominational bias, but let us find what the Bible has to say for Christians and follow that where it leads. Oh, there is great blessing to be baptized as Jesus was and as the Bible commands, as an open testimony of one's faith in Christ and one's counting the old man dead and buried and rising to walk in newness of life.

Those who want to make a detailed Bible study of the history of baptism, what the Bible teaches about baptism, the meaning of baptism, and the false cult of those who would throw away baptism, should get my book on *Bible Baptism*, 8 chapters, 64 pages, price 50c (add 5c postage). Order from *THE SWORD OF THE LORD*, Box 420, Wheaton, Illinois, or from your bookstore.

Save the Week of July 4 for Sword Conference

Yes, we plan to bring a great *Sword of the Lord* Conference on Revival and Soul Winning to the Bill Rice Ranch, nine miles west of Murfreesboro, Tennessee, the week of July 3-8, Sunday through Friday night. There will be a great program. The music, the fellowship, the preaching, the praying, the personal soul winning will be greatly blessed, I am sure, as they were last year. Meet (Continued on page 8)



Dear Boys and Girls,

A week has passed since the last *Kids Korner* column came to your home. I wonder often as I think of you, my "nieces and nephews," if you profit by my suggestions, my little sermons. I get a good deal of practice on my own children, you know, and of course, like you, they don't always learn a thing the first time Mother mentions it.

Right now two of our children are memorizing twelve or thirteen Bible verses every week. They remind me again of how easy it is to memorize God's Word when one is young. And as I listened this week to their verses recited, I promised myself that I would remind you to be learning God's Word.

It isn't too long till Easter. Time flies on wings, doesn't it? Perhaps you could start now and memorize the 28th chapter of Matthew with its account of Christ's resurrection from the dead. I think I was seven years old when I learned it, and every Easter since I have been blessed by reciting the chapter, usually several times. A good goal for most of you would be to work on five verses each week, and to use the last couple of weeks to review the whole chapter. Perhaps Mother or Daddy would be willing

to help the whole family memorize after supper each night. My father sometimes offered a prize to the first child in the family to learn the assignment. Your parents might want to give a dollar, or some special privilege, to the first who can recite the chapter.

A suggestion as to method of memorizing: we have found it best in our family to read aloud perhaps five verses at a time straight through. It is easier to learn several Scriptures together than to learn them separately and then try to put them together in order. We read the passage aloud several times, then try to say the verses without looking at the Bible. After the verses are pretty well learned you can go on to another section, but don't forget to go back to the first section for review at least every week. Then you will be fulfilling Psalm 119:11, "Thy word have I hid in mine heart, that I might not sin against thee." God's Word is the Bible and we should learn all we can of it.

Now read below the chapter from *Bird Life in Wington* to see how pastor Penguin and his bird congregation are getting along.

Lovingly,
Aunt Mary

TOO MODERN



"Look," said he, "Let's build our house under that!"

Mr. and Mrs. Robin were among the "400" top-flight birds of Wington. They came from a wealthy family—the kind that can afford to go to Florida every winter! Their feathers were stunning but always in good taste. They were members of the Tree Top Birderian Club which was quite exclusive, and they attended church occasionally—always at Christmas and Easter. They were very up-to-date about everything and tried so hard to be modern. In fact, that was the cause of all their trouble.

Here's how it happened. In the early spring when all the birds in Wington were thinking and singing of building new nests, Mrs. Robin said to her husband, "It seems everybody is planning to do the same old thing in the same old way. All the birds are going to build their nests in the forks of trees, in ivy vines and under the eaves of houses. I wish for once we could be different and build a nest that everyone would notice and talk about."

"That's a great idea," answered Mr. Robin as he looked down proudly at his stunning red vest, "and I think I know just the place. Come, let me show you."

So, into two little airplanes they jumped and away they flew.

"Look!" said he five minutes later, as he made a two-point landing on a limb, "a little red house on wheels! Let's build our nest under that."

"Why, I never saw such a cute thing in all my life," exclaimed Mrs. Robin as she flew around and over and under it. "No doubt we are the first birds that ever thought of building a nest under a house set on wheels," she said, as she brought the first piece of straw and put it in place. "Won't the other birds be jealous of us?"

I am so thrilled that I am all a flutter!"

And thus it came to pass that just under the floor of that little red house on wheels up in a corner on top of the axle, Mr. and Mrs. Robin built their nest. When it was finished, birds flew in from all over Wington to see it. Some chirped one thing and some another. Most of them were very complimentary in their chirps and some were just a little envious of the Robins. But Mr. Owl, who was very wise and terribly old-fashioned, blinking his eyes, said to his wife, "It looks very nice, but what if those wheels should begin to roll?" And do you know, that is exactly what happened!

It was several weeks later when there were "three little birds in the little brown pocket" that a railroad engine backed up to the little red house and pulled it away. For, you see, it was not a little red house after all, but a freight caboose that had been left on the siding for several weeks when the railroad company did not need it. But later an order came for the caboose to be hooked up behind a new freight train and sent many, many miles away.

And thus it was that while Mr. (Continued on page 6)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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The Drift at Fuller— Face It Or Cover It?

Dr. Lindsell Writes More Accusations, But Both He, the Dean of Fuller Seminary, and Dr. Fuller Ignore the Suggestion of a Panel of Respected Scholars to Check Dr. Carnell's Book, "The Case for Orthodox Theology," and THE SWORD Review of It

By the Editor

In 1959 Dr. Edward John Carnell, formerly president, now a professor of apologetics at Fuller Theological Seminary, Pasadena, California, had published by the Westminster Press a book called *The Case for Orthodox Theology*. The book turned out to be, as many reviewers feel, not really the case for orthodox theology, but an attack on fundamentalists and the fundamental position.

In the October 30 issue of THE SWORD OF THE LORD this editor gave a very thorough, factual, kindly, and yet documented review of Dr. Carnell's book. The heading was, "Fuller Seminary's Carnell Sneers at Fundamentalism." The following subheads are the outline of my review.

1. "Says All Parts of the Bible Not Equally Inspired: Attacks Warfield, Hodge, etc., on Inspiration"

2. "Teaches Organic Evolution—Genetic Derivation of One Order of Species of Living Beings From Another"

3. "Repudiates Premillennial Truth for Reformed Doctrine and Amillennialism"

4. "Sneers at Those Who Oppose Hollywood Movies, Dance, Alcoholic Drink, and R. S. V. Translation"

5. "Says It Is a Sin to Leave Major Denominations Over Modernism: Names Machen as Bad Example"

6. "Says the Greatest Perils of Orthodoxy Are Fundamentalism, Dispensationalism, and Separatism"

I gave many exact quotations from Dr. Carnell's book, sometimes entire paragraphs. In exactly thirty cases I gave the exact page or pages on which the quotation was found. If Carnell quoted another writer, I stated and named the writer and whether Carnell opposed or agreed with the writer. That review was not a tirade. It was not name-calling. It was not an attack on Dr. Carnell or on the Seminary; it was a factual, scholarly, honest review with solemn warnings at some very serious departures from the orthodox position as it is held by fundamental Christians.

When Drs. Fuller and Lindsell Wrote a Series of Abusive Letters Accusing This Editor of Misrepresentation and Falsehood, We Suggested a Panel of Scholars Pass Judgment on the Book and Our Review

Dr. Fuller wrote some people, who sent me copies of the letters, accusing me of misrepresentation, of taking statements out of their context. Dr. Lindsell wrote some other brethren a categorical denial, accused me of "deliberately misrepresenting" what Carnell said or said that I did not know how to read English or hadn't understood the book. I find that all over America people have received letters from Fuller Seminary accusing and slandering those of us who stand true to the faith in this matter.

Therefore, I made the suggestion that Dr. Carnell's book and my review of it be submitted to a panel of trusted, impartial Christian scholars. They might be selected either from well-known, famous Christian men I suggested, or Fuller Seminary could select two, THE SWORD OF THE LORD would select an equal number, and the four would select a fifth. I agreed to pay the expenses of the panel or committee, or to furnish some copies of Carnell's book if they desired. If on any one point of the seven points made in my article (in the title and the

six subheads) I had essentially misunderstood or misrepresented Dr. Carnell and his book, I would make public apology on the front pages of THE SWORD. If my charges concerning the book were found true in as many as five cases of the seven, Dr. Carnell would resign and Fuller Seminary would publicly apologize for the book.

Meantime, a further letter comes from Dr. Lindsell with further abusive charges of "distorting the truth," but no facing of the plain statements in Carnell's book and my documentation in the review. And both Dr. Lindsell, the dean of Fuller Seminary, and Dr. Fuller himself have ignored the suggestion to have a panel of trusted Christian scholars, impartially chosen, Does Fuller Seminary fear to have intelligent, trusted Christian scholars pass judgment on Dr. Carnell's book? Is there a drift away from God and the Bible at Fuller Seminary which they want to hide?

Remember, this editor did not originate this question. Dr. Carnell has made an open attack on fundamentalists. He came out strongly against all who believe in separation from the modernism. He takes up for the evolutionary doctrine instead of direct creation as held by fundamental Christians everywhere. He teaches that not all the Bible is equally inspired. He sneers at every Christian who is against Hollywood movies or the modern dance or alcoholic beverages. He sneers at all who will not use the Revised Standard Version of the Bible. He openly repudiates the doctrine of the imminent, premillennial return of Christ.

That was not a single mistake, it is a continued course of action. In the magazine, *The Pulpit*, published by the Christian Century Foundation, which is the voice of modernism in America, in May 1951, Dr. Carnell wrote on "The Great Peril of Provincializing Jesus," "A Fervent Plea to Preachers to Use the Revised Standard Version Instead of the King James Version of the Scriptures," as the article is entitled. And in that article nine years ago, Dr. Carnell was accusing fundamentalists of being ignorant, of being worshipers of the Bible. Those who continued to use the King James Version of the Bible are accused of "provincializing Jesus Christ" and of being for "cultural stagnation."

Dr. Ockenga, the president of Fuller Seminary, last Saturday, January 9, 1960, gave the Centennial convocation, address at Wheaton College. Then on Sunday night he preached at the Chicago Sunday Evening Club. What *The Christian Century* is in modernist literary circles, what the Union Theological Seminary is in modernist and unbelieving circles in New York City, that the Chicago Sunday Evening Club is in Chicago, regularly having such speakers as Tillich, Niebuhr, E. Stanley Jones, Bishop Oxnham, Elton Trueblood, etc. Dr. Ockenga recently had as guest speakers at a Park Street anniversary service, the editor of the *Christian Science Monitor* and the president of the National Unitarian Association.

I am saying that the course of Fuller Seminary, as represented in the case of Dr. Carnell and in his book, *The Case for Orthodox Theology*, is a drift away from fundamental doctrine and practice and fellowship, that his attack on fundamentalists is offensive to all good Christians. The slanderous letters written by Fuller Seminary authorities about all of us who defend the faith and object to and answer the attack do not settle the matter of Dr. Carnell's departure from the faith

Varieties of Preaching

I perceive four strong men on their journey toward Lazarus' grave for the purpose of raising him to life. One of them, who is eminent for his piety, says, "I will descend into the grave, and will take with me a bowl of the salt of duties, and will rub him with the sponge of natural ability." He enters the grave, and commences his rubbing process. I watch his operations at a distance, and after a while inquire, "Well, are there any symptoms of life there? Does he arise, does he breathe, my brother?" "No such thing," he

and his attack on fundamentalism.

I earnestly plead with Dr. Fuller, Dr. Ockenga, Dr. Lindsell, and other Seminary authorities to present the matter of Dr. Carnell's book to an impartial panel of trusted Christian scholars to pass judgment on that book, and, if need be, to show how we have misunderstood or misrepresented the book in any particular.

A Reasonable and Impartial Way for Fuller Seminary to Clear Its Skirts

May I humbly suggest that if this editor is wrong in what he objects to in Dr. Carnell's book, if he does not represent Christian scholarship on this matter, then why not make it so this editor will have to publicly apologize? If I have been wrong in a single charge against Dr. Carnell's book in any essential matter of the seven charges, I will make front-page apology to Fuller Seminary and the Seminary will be cleared as far as that point is concerned. Is not that fair?

And Dr. Carnell could be proven wrong in half or more of the seven charges, without having to resign or without Fuller Seminary having to make a public apology, according to my suggestion. The suggestion is that if as many as five of the charges are essentially correct, and the book essentially wrong, then Dr. Carnell resigns. If one or two or three or four of the charges were true, the Seminary would be sad, Dr. Carnell would try to make any restitution necessary, but this editor would apologize for any of his mistakes, misunderstandings, misquotations or whatever was proven wrong in my review of October 30 in THE SWORD OF THE LORD. Only if Dr. Carnell were proven wrong by the jury of impartial Christian scholars on as many as five of the seven points would Fuller Seminary agree for him to resign and the Seminary to publicly apologize for the book. Is not that fair?

Many Christians Want Fuller Seminary to Face This Issue and Either Clear Dr. Carnell or Ask for His Resignation

Before me is a fine letter which says:

"Dear Dr Rice:

"Your proposition for settlement of the contention of your critics on your review of the book, *The Case for Orthodox Theology*, is most generous and Christlike. Their failure to accept your challenge will be an open confession that you are right and they are wrong.

"Should they agree to your plan, if you purchase books for use of members of committee, to use in reaching their decision, bill me for the full amount of all books needed and I will subsidize you for the full cost of books."

That letter is from a man with four degrees, including a doctorate, an intelligent, godly man.

The head of a great theological seminary writes, "May the Lord bless you in everything you do to expose the terrible nature of this wicked book."

The 23rd General Synod of the Bible Presbyterian Church unanimously adopted a resolution dealing with Dr. Edward John Carnell's book, *The Case for Orthodox Theology*, in October. This resolution was prepared by Dr. Allan A. MacRae, president of Faith Theological Seminary.

"We, members of the Synod

replies, "he is still quiet, and I cannot salt him to will—and besides this, his smell is rather heavy."

"Well," says the second, "come you out; I was afraid that your means would not answer the purpose; let me enter the grave." The second enters, carrying in his hand a whip of the scorpions of threatening; and, says he, "I will make him feel." He directs his scorpion and fiery ministry at the dead corpse; but in vain, and I hear him crying out, "All is unsuccessful; dead he is after all."

Says the third, "Make room for me to enter, and I will see if I cannot bring him to life." He enters the grave, and takes with him a musical pipe; it is melodious as the song of love; but there is no dancing in the grave.

The fourth says, "Means of themselves can effect nothing, but I will go to Jesus, who is the resurrection and the life." Immediately he leaves to seek for Christ, and speedily returns, accompanied by the Saviour. And when the Lord came, he stands in the door of the sepulchre, and cries out, "Lazarus, come forth," and

Unique Gospel Music Help

Herb Jahn of Hollywood, California, has recently introduced the Sanctivox Music Guild to aid church musicians in doing a better job.

The purpose of the Guild is to provide pianists, organists and choral directors with special arrangements of Gospel hymns. "Membership in the Guild," says Mr. Jahn, "is almost like having a professional arranger by your side producing your programs for you."

Mr. Jahn already has over 4,000 students in his famous Illustration Graph Correspondence Courses learning to play the accordion, piano and organ. Over 500 of these students are missionaries throughout the world who have no other teacher to turn to. Many SWORD readers are among those enrolled in these very helpful courses.

the dead body is instantaneously instinct with life.

Let our confidence be in the voice of the Son of God. And let us turn our faces toward the wind, and say, "O breath, come from the four winds, and breathe upon these slain, that they may live!"

—Christmas Evans

Dr. Dahlberg Loses Face In Free China

(From the *Blue-Print*, organ of Foothill Boulevard Baptist Church, Oakland, Calif. Dr. G. Archer Weniger, pastor.)

When the president of the National Council of Churches in USA and former president of the American Baptist Convention stepped off a plane in Taipei on Dec. 21 to visit US troops in the Far East, NOT A SINGLE CHINESE welcomed him, as is usually the case when foreign dignitaries arrive. Instead, a group of 29 leading Chinese Christians signed an open letter saying that they were gravely disturbed by his coming. The main reason for this reaction was the fact that Dr. Dahlberg was one of the NCC leaders at the Cleveland meeting a year ago calling for recognition of Red China in their 5th World Order study Conference. The Chinese leaders stated in Taipei, according to the Tribune of Dec. 31, "We do not understand how a spiritual Christian leader could be pro-atheistic-communistic or join any kind of

pro-communistic activities."

They were evidently referring to the extensive Communist Front connections of Dr. Dahlberg. Mr. M. G. Lowman lists 17 Front activities in his book "Recognize Red China?" but it is probably closer to 25. Dr. Dahlberg exerted influence and effort to get Browder out of jail, keep the US Government from deporting Harry Bridges, free Smith Act Communists, secure "Justice" for Morton Sobel over in Alcatraz, repeal the McCarran Act, ban nuclear weapons, oppose congressional committees.

Many Americans are wondering why The Defense Department joins in sponsoring a world trip to our Servicemen by one of the most aggressive pacifists in the country.

Dr. Bob Jones SAYS:



We recently received a check for \$1,000 from a former student who is now married and a Christian leader. This former student wrote, "This money is a debt of honor which I have felt for a long time that I owe to the Lord." Then she went on to tell what the school meant to her, and she said she wanted to help other people to get their training at Bob Jones University.

When we founded Bob Jones University, we felt called of God to do the work. After thirty-three years in the history of the school, we know positively that God called us to found the University; and we are sure that He trained this institution for this day. You friends cannot really know the world-wide influence of this University.

We are pleading with you Christian friends to pray for this school during the year 1960 as never before. This is the day for which God called this school into existence. All the past years of the school have been largely preparation for this day of crisis. Do not forget to pray daily and earnestly that God will give wisdom and

guidance and the leadership of the Spirit to Bob, Jr., the President, and to all the executives and faculty members and to the Board of Trustees that they all may have wisdom to carry on the work which God has committed to our trust. Please also keep your eyes open for the right kind of students. We want students from all over the world so we can train Christian leaders to go back to all parts of the world as good witnesses for the Lord Jesus Christ. Here is another thing. We need money for this work of God. We have a science building under construction now. We want to pay as we go. We do not want to go in debt. We need money to carry on our missionary and evangelistic work in all parts of the world. We also need money to help students who are not able to pay all their expenses. Now, you can help some; so please let us hear from you. Thank you, and God bless you.

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(Advertisement)

(Continued on page 8)

"Weighed and Wanting"

(Continued from page 1)

his lips when suddenly his eyes fall on a mysterious scene. There are fingers of a man's hand writing on the wall—just the fingers with no man visible! Belshazzar mumbles to a lord by his side, "Do you see those fingers?"

"Yeah," mutters the drunk lord as he examines the fingers of his own hands, "I see fingers."

"You drunk fool," cries the king as he stares at the fingers writing on the wall.

"Do you see those fingers?" he inquires of one of his ladies.

"Yes," she answers, "the fingers of a man's hand! They are writing on the wall."

"Quiet!" cries the king. "Quiet, everybody! Guards, lock the doors! See who is there! The fingers are gone! Go for the astrologers! Bring in the soothsayers!"

Fear Reigns

While Belshazzar waits for the astrologers and the soothsayers fear reigns in the banquet hall. Belshazzar's knees smite together. The astrologers come and bow before the king and confess their inability to interpret this mysterious thing. Belshazzar orders them put to death and commands that their bones be turned into hills of refuse. He knows that they are false prophets anyhow.

Belshazzar's mother hears of the mysterious thing that has happened. She comes before the proud young king and says, "O Belshazzar, live forever. There is an old prophet in the realm whose name is Daniel. He prophesied in the days of thy grandfather Nebuchadnezzar. Send for Daniel! He has a strange insight into the mysterious. He can tell thee the meaning of the handwriting on the wall."

The Prophet Daniel

So Belshazzar sends for Daniel. I can see the old prophet, now stooped under the weight of years but still the intrepid man of God, as he comes before the young king and the king cries, "O Daniel, live forever! I understand that the very spirit of the gods is in thee. Thou hast a strange insight into the mysterious. Canst thou tell me the meaning of those words on the wall?"

Belshazzar could read those words. They were in the plain Aramaic language. The words, "Mene, mene, tekel, upharsin," were blazing on the wall. Belshazzar knew that "mene, mene" meant "numbered, numbered." He knew that "tekel" meant "weighed," and that "upharsin" meant "divided." The letter "u" is a conjunction. It simply means "and." "Upharsin" means "and divided." "Pharsin" is a plural word, but Daniel changed it to the singular "peres" in order to use a pun. "Peres" also means "Persian"; so Daniel said, "Thy kingdom is peres and given to the Peres." Belshazzar knew the meaning of these words but he did not know what was "numbered" and what was "weighed" and what was "divided."

Days Numbered

Now Daniel explains it all. Belshazzar's days are numbered. He is weighed in God's balances and found wanting; and his kingdom is divided and given to the Medes and Persians. Belshazzar offers to give Daniel the third place in the kingdom, the place next to himself. Daniel spurns the offer and walks out of the banquet hall. Belshazzar cries, "On with the dance!" But they are disturbed by the sound of battle.

There was a wall all the way around the city of Babylon. It was 350 feet high and so broad that seven chariots could ride abreast on top of the wall. At the foot of the wall there was a moat. Lest an invading army cross the moat and scale the wall there was a constant watch. Men on top of the wall kept babbitt heated red hot ready to pour on an invading army. The city was thought to be impervious. But the river Euphrates ran under the wall, across the city and out under the wall on the other side. The Persians went up the river and dug a channel and changed the course of the river so that the river ran dry under the wall. Cyrus and his men came down the muddy bed of the river and crawled under

the wall. They ran into the banquet hall and the vessels of Jehovah fell from the hands of the reveling Chaldeans. "That night was Belshazzar the king of the Chaldeans slain." His days were "numbered."

Life Uncertain

It may be that I have been prompted by the Holy Spirit to use this text because the days of someone reading these lines are numbered. You have no lease on life. This moment you are breathing God's air but at any moment you may breathe your last breath. It may be that to some person without Christ these words are as the handwriting on the wall.

"He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Prov. 29:1.

Some years ago I was so burdened for a man that as we sang the invitation I did something I have very seldom done in many years of evangelistic work. I left the platform and went back in the congregation to plead with a man to surrender to the call of the Saviour. Although many had come forward and Christians with heads bowed and eyes closed were prayerfully singing, the man became very angry. He said, "You don't need to worry about me. I will be saved before I die." I asked him if he were willing to trust Christ that night. He answered, "No, I am not ready but I will before I die." I said, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1). The man struck the pew with his fist and said, "I am not ready and I do not want to talk about it." He died that night at 2:00 o'clock.

Sinner Hardens Heart

In a southern city a man with whom I had pleaded many times to come to Christ had promised me that he was going to do it. One night he was so under conviction he decided not to come to the service. He said that if he went to church that night he would have to make a decision. He went out to mow his lawn and his next-door neighbor came out and began to argue with him. Finally, his neighbor followed him into his own home and cut his throat. The knife went through the jugular vein. He never gained consciousness. I preached his funeral and I shall never forget that sad occasion. Here was a man often reproved but he "hardened his neck." His days were numbered.

One morning I begged a young man to come to Christ. He refused and said he would be saved that very night. But that afternoon we saw him die. His last words were profane. His days were numbered.

Plenty of Time

A young lady who raised her hand for prayer several times in one of our meetings when I talked with her on two occasions told me that she was young and had plenty of time. One night the proprietor of a cafeteria where this young lady worked came and asked me to go with him to the Marine hospital. He explained that he was a Christian and that nearly all of his employees were Christians and that they had been praying for and witnessing to that girl. The girl was in the hospital in a very serious condition. We found her delirious. The nurse on duty was a Christian and had dedicated her life to the Lord in our campaign. She said that the girl had told her just before she went into a coma that she had been thinking about becoming a Christian but that she was young and had plenty of time for that. I asked the nurse if I might talk with the girl but when I spoke to her she uttered something unintelligible. The nurse took her temperature and said, "She is out of her head." She promised that she would phone me if the girl came out of delirium that night. The next day she called and said, "I regret to tell you that the young lady passed away before I went off duty last night. She never came out of the coma."

She thought she had plenty of time but her days were numbered.

Life Prolonged

The prophet Isaiah went to

Hezekiah and said, "Thus saith the Lord, Set thine house in order; for thou shalt die and not live." Hezekiah's days were numbered but he turned his face toward the wall and cried out to God for mercy. God heard and spared his life, adding fifteen years to it. Then Hezekiah sang a psalm. In it he said, "Thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back" (Isa. 38:17). Although Hezekiah's days were numbered, when he repented God greatly added to their number.

It may be that some unsaved person reading this sermon will trust Jesus Christ. If so, God will give to him eternal life; and it may be that God will give him temporal life. It may be that someone who has eternal life already but has wandered from the will of God will repent. He will not only be restored to the joy of Christian fellowship, but it may be that in turning back to God he will save his life.

The last verse of James indicates that when a Christian turns a backslidden brother in Christ back to God he saves that man's life from death. John says, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin unto death. There is a sin unto death: I do not say that he shall pray for it" (1 John 5:17). Here John speaks of a sin "not unto death" and a sin "unto death." There are many passages teaching that God sometimes takes a Christian's life in judgment. That is not to say that every Christian who dies young is taken in judgment. This certainly is not so. But it is so that some Christians die before they ought to. Paul in writing to the Corinthians warned them against taking the sacred elements of the Lord's supper without self-judgment and repentance of all sin. He wrote, "For this cause many are weak and sickly among you, and many sleep" (1 Cor. 11:30). Inconsistent, careless, prayerless, powerless, passionless, worldly Christian, repent! Your days are numbered. Your days are numbered; you are weighed in God's balances and found wanting.

Weighed and Wanting

Many Christians are found wanting. If Jesus should come today—and He may—all Christians would stand at the judgment seat. Some Christian would hear something like this: "Come in. There is a place for you but there is no reward. You are mine. I bought you with my blood. I have loved you with everlasting love. But there is no reward for you. There is no crown of joy. That is the soul-winner's crown. You were not a soul winner. You even dragged your feet when there was a soul-winning effort. You are mine but there is no crown of glory. You did not feed the flock of God. You did not edify your Christian friends. There is no crown of life for you. That is for those who die the martyr death or those who are so faithful they would if they were put to the test."

"There is a beautiful and a comfortable place for you but there is no incorruptible crown for you. That is for those who keep under their bodies. Your body reeks of tobacco or alcohol. You were careless with your body. I made it the temple of the Holy Spirit but you let it swing to the wild, cheap, syncopated music of the dance. You were cheap and worldly and you fed the lusts of the flesh."

Tears in Heaven

Dr. John R. Rice preached a sermon on "Tears in Heaven." I know there would be tears in Heaven if I had to hear words like that. I could not stand it. I would weep at the judgment seat. "God shall wipe away all tears," but I believe there will be tears for Him to wipe. Some parents will weep when they know that their children are behind in the Great Tribulation and certainly bound for Hell or already in Hell—all because of the poor example they set.

In the third chapter of 1 Corinthians, verses 11 through 15, we read, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this founda-

tion gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

Some people are saved whose works will be burned. They suffer loss. They are found wanting. They have works, for "faith without works is dead." But their works are so meager, and not according to God's plan. They build so spasmodically. They are on the right foundation, but build with the wrong materials. They are found wanting.

Building Without a Foundation

Then there are some who build with very good material but without a foundation. They build on the sand and in the storms of judgment the whole structure will go down.

One day a young man came to Jesus and said, "Good Master, what shall I do that I may inherit eternal life?" Jesus answered, "Why callest thou me good? there is none good but one, that is, God." In other words, "You must recognize that I am God." Jesus said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me."

The young man had wealth, but he lacked something. He was rich but he was found wanting. He was a plutocrat. He worshiped Plutus, the god of gold. Mingled with his devotion to his riches he had a devotion of religion based on Judaism. He had kept those commandments which have to do with one's relation to his fellow-man. But the first commandment he had not kept. Jesus said, "One thing thou lackest." He told him to get rid of his false god and then He said, "Follow me." That was the thing he lacked. He lacked Jesus and he is in Hell today.

A Trip to Hell

Come with me in your imagination down to Hell; not into the pit itself but to the environs of the horrible place. No imagination is strong enough to take you into Hell itself. Its horrors are too great. But if your imagination is as keen as mine, you can almost smell the fumes of burning brimstone, and methinks I hear the wails of the damned.

Now, wait a minute! I know that a sinner would not be able to leave his place in Hell for one moment. But we are down here in our imagination. Let us imagine that we can call out one of the damned. Over there by that huge incinerated rock and coming up from the fiery lake I see a young man. Hear him scream! Wait! He looks this way. "Young man, will you come here, please! Yes, you. That's right. Step this way. What are you doing in Hell? You must have been an awful character when you were on the earth. You must have been a robber or a murderer or you would not be in Hell!"

"No, I was not guilty of such as that. I kept the commandments from my youth up."

"What do you know about the commandments? You were not a religious man or you would not be in Hell."

"Oh, sir! I was very religious. I was a ruler of the Jews."

"Well, you never heard about Jesus Christ or you would not be here."

"Jesus Christ? Do you mean Jesus of Nazareth? Yes, I heard of Him. I came to Him and fell on my knees before Him. I called Him 'Good Master.' I tell you He was good. He was God. But not my God. My god was gold. Jesus loved me but I loved another god. But my riches have long since vanished away. And now you speak to me of Jesus. He loved me, but I hate Him!"

"Back to your suffering, rich young ruler! You hate the Saviour."

A Lost Preacher

Let us get out of here. But, wait! There is another fellow coming from that lake of fire. He is a sinister-looking fellow with

something—I think it is a rope—hanging from his neck. "Sir, would you please come here for a few moments. Just put what you have down there and come here for a minute."

"Wait a minute. I will try to put this down. I have put it down ten trillion times but it comes back again."

"Forget what you have and give me your attention. You must have been an awful character when you lived on earth. Do not tell me that you were a religious man."

"Oh, sir, I was very religious. I was a preacher."

"A preacher? Well, you did not preach Jesus Christ or you would not be in Hell."

"Jesus Christ? Do you know Him? Yes, I preached Jesus Christ. I was one of His twelve disciples. I preached Jesus and cast out demons in His name. But one night He said, 'But there are some of you that believe not,' and He said He knew from the beginning 'who they were that believed not and who should betray Him.' I believed about Him. I exercised His power and cast out demons in His name but I did not believe in Him. I betrayed Him. I sold Him for these thirty pieces of silver. But I took them back and cast them down at the feet of them who gave them me for I knew I had betrayed innocent blood. But I cannot get rid of these thirty pieces. I have put them down ten trillion times, but they stick to my hands. Sometimes they turn to clots of blood and then harden to pieces of silver. They turn to ghosts and haunt me. They turn to dogs and hound me. They chase me over gloomy hills and desolate valleys and foul morasses and lakes of fire and smoldering plains. There they are! Get down! Get down!"

"Back to your suffering, Judas Iscariot." Now, friends, let us get out of this awful place.

A Trip to Heaven

For a few minutes let us go up to Heaven. I cannot take you into the City of God itself. Its glories are too wonderful for the most vivid imagination, but if yours is as keen as mine, you can see the city afar. There are the jasper walls, the gates of pearl, jewel foundations, and crystal fountains, leaping higher than the jasper walls, and oh, do you see that angel? What a beautiful creature! He must be an archangel. I shall speak to him. Wait! My heart fails me. Now, I shall make bold to speak to an angel.

"Are you an archangel? Are you a cherub? A seraph? Well, you are some kind of wonderful angel. You say you are not an angel? Well, you are some kind of wonderful celestial being. Could we see a man who used to live on earth? You say you are a man? I mean one from the earth. You came from our earth? Sir? No, I could not guess who you are. You are a Bible character? I may guess if I may use the process of elimination. Are you in the Old Testament? Then you are in the New Testament. Are you in the Gospels? Are you one of the twelve apostles? Then you are Joseph! Not Joseph? John the Baptist? Not John. You are not one of the twelve? Are you Zacharias? Simeon, the prophet? Sir? Yes, I have read the story

(Continued on page 8)

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Prayer Unanswered?

By Viola Walden, Editor's Assistant

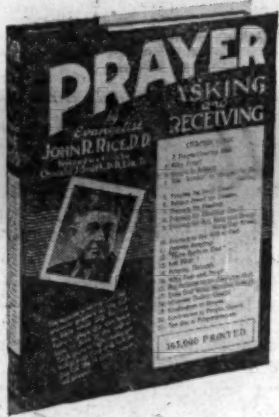
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By Evangelist John R. Rice

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The scores of personal experiences make the book read like a thrilling novel. The deeply spiritual Bible teaching, the answer to personal problems, the simple explanations, the profoundly practical, yet scholarly approach of this Bible-believing man who first learned to pray himself and now shares with others what he has learned, will thrill your heart!

It shows you how to pray according to the Scriptures; how to have faith; how to know the will of God when you pray. You learn how to pray definitely; what hinders prayer! All this is taught with many Scriptures and striking, heart-moving illustrations. The author has honestly and courageously faced the subject from its various angles—in every case turning the spotlight of the Scriptures upon it for a clear understanding. There are two chapters on healing in answer to prayer, two on the question of miracles. There are abundant stories of answers to the author's prayers, quotations from America's Christian leaders.

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Would shine o'er all our days,
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God means just what He says.

A. B. Simpson

Headed for the Rocks! Is It Your Home?

By Viola Walden, Editor's Assistant

What a startling thought! And how quickly and emphatically some who read this will answer, "No!" But before you answer so positively in the negative consider whether the following things exist in your home, things which (being against His plain command) can but withhold the blessing of God and sooner or later bring the curse of God:

1. Failure of husband and father to take the place of authority, leadership and responsibility in the home....

2. Failure of wife to take God's place for her, the place of obedience to her husband....

3. Failure to enforce rigid and consistent discipline of children....

4. Failure to maintain family worship, prayer and Bible teaching in the home....

Perhaps the following signals, the result of failure at these or other important points, are already flashing in your home, warning of impending and terrible danger:

1. Fervent, eager love cooled or replaced altogether by constant doubting or indifference....

2. Joy-filled days changed into dragging hours of work done only because of duty or necessity, without any joy of the heart, without happy anticipation at the sound of approaching familiar footsteps....

3. Uncontrollable children bringing grief by disobedience, disrespect for parents, late hours, and worldliness....

4. Family life reduced to a matter-of-fact, humdrum existence with love seldom expressed and appreciation rarely shown; where the welfare of others is not of first concern; where problems are not shared and worked out together; where each goes his own separate and selfish way....

5. Confidence, patience, obedience, long-suffering, replaced by misunderstanding, suspicions, rebellion, bitter quarreling and unjust accusations....

6. The divorce court itself—that separator of loved ones, that robber of children of their proper rights, that hideous, terrible tool of the Devil, with all the disobedience to God and His Word, all the agony of heart, all the humiliation that is connected with it hovering over every member of the family, filling hearts with fear and days with uncertainty and terror, but seeming to promise the only solution to the problem....

Are these signals flashing in your home? If so, they are danger signals, I say, and may mean that your home is headed for the rocks where it will crash, never to be restored again. Do you want to save your home? God help you to do it!

Divorce Is Not the Solution

Though you may now think so, divorce is not the solution to the problem. In fact, divorce is the thing that will bring the surest and most terrible disaster. In the first place, you know that is true because it is directly against God's command. No person ever disobeyed God, went directly and deliberately against what He commanded, without reaping sorrow and trouble and heartache for that sin.

In the second place, the wrecked lives of thousands of children in divorced homes, the economic disaster that so often follows divorce, the disgrace that always attends it, the loss of personal love and happiness in so many, many lives, is proof enough (to any person who carefully weighs the facts) that divorce is not the way out—but is the way in, the way into deeper trouble and greater sin.

But There Is a Way Out!

Your home can be saved! There is a way, a way as sure as God's promises themselves if God's plan is followed. That way is available to you, is within your reach. It is made plain in the book, *The Home: Courtship, Marriage and Children*, by Dr. John R. Rice—so plain that if you read it you cannot fail to know what God expects and the terms on which you can have your home made right and kept right and happy. One chapter alone—the chapter en-

titled, "Divorce, the Wreck of Marriage"—is enough to work the miracle if God's principles laid down in it are put into practice.

All of it cannot be given here, so we urge you to get a copy of the book at once and learn how to save your home from the impending danger that may now be threatening it!

Dr. Rice, in telling why he wrote this book, says, "I believe the Bible lays out what are sound principles that will guarantee a happy and successful marriage. I believe the Bible shows how love which has waned and fled can be rekindled again on the marriage altar, how the home about to be broken can be restored to happiness and joy. I believe the Bible sets the pattern for the rearing of children, for the family altar, for teaching the Word of God to children, and for making Christ the head of the home in deed and in truth. I have tried with more toil than the average reader can well imagine, with more study and prayer and work than ever I dreamed it would take, to make a book that would honor God and bless millions of homes."

"How to Restore Lost Love and Happiness in Marriage"

In the chapter, "Divorce, the Wreck of Marriage," Dr. Rice says under this heading: "There is an alternative to divorce. If love has grown cold between husband and wife, if disagreement has taken the place of sweet harmony they expected, and if there is such conflict between mates that the future seems to promise only misery and insufferable contention, divorce is not the remedy. I promise you faithfully, and will prove my point by the Word of God, that there is a way to restore love and happiness in the home."

Then Dr. Rice proceeds to give the principles which will insure a happy, prosperous home. I beg you again, get your copy of the book at once!

Others Are Getting the Blessing

God is wonderfully using this book to restore and make happy homes. A happy letter came, a part of which reads: "I am sending for another book, *The Home*. I am happy to tell you this book brought a young couple here at Brashear, back together..."

Another writes: "We used the book on *The Home* in helping to unite a young married couple who had been separated eight months..."

How happy are other reports that come all along! One couple drove eighteen miles to tell the author how their home had been united after reading the book. Get your copy today!

Other Special Features of the Book

The chapter mentioned above, "Divorce, the Wreck of Marriage," is worth far more than the price of the book. But there are twenty-two vital chapters as follows:

- I. MARRIAGE AND HOME
- II. COURTSHIP AND THE DANGERS OF PETTING
- III. PRINCIPLES OF A SUCCESSFUL AND HAPPY MARRIAGE
- IV. SOME THINGS THAT SHOULD DELAY MARRIAGE
- V. SOME SHOULD NOT MARRY
- VI. MAN, GOD'S DEPUTY, AS HEAD OF THE HOME
- VII. WIVES TO BE SUBJECT TO HUSBANDS
- VIII. LETTER TO A YOUNG HUSBAND
- IX. NORMAL SEX LIFE IN MARRIAGE
- X. THE BLESSING OF CHILDREN
- XI. BIRTH CONTROL
- XII. CORRECTION AND DISCIPLINE OF CHILDREN
- XIII. "HONOUR THY FATHER AND THY MOTHER"
- XIV. FAMILY WORSHIP
- XV. PRAYER IN THE HOME
- XVI. TEACHING THE BIBLE IN THE HOME
- XVII. WINNING CHILDREN TO CHRIST IN THE HOME
- XVIII. CHARACTER BUILDING IN THE HOME
- XIX. HOME COOPERATION WITH CHURCH, SCHOOL, AND COMMUNITY

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XX. ADULTERY, THE RUIN OF MARRIAGE AND MORALS

XXI. DIVORCE, THE WRECK OF MARRIAGE

XXII. MAKING CHRIST HEAD OF THE HOME

There are 381 large pages and a beautiful pictured cover in two colors. The book includes a marriage certificate, a family record and charming picture of the author's wife and the baby. It is sturdily bound in red and green hard binding—a beautiful book!

But, most important, it will bring—untold blessing to your home, will save it from the disaster which may be threatening if only the principles laid down in it are followed. It works. We are so sure of the blessing it will bring that we promise to refund your money, if the book is returned in good condition, if you are not pleased.

We plead with you to act at once! Order your copy today. If you know of an unhappy home, place this book in it and watch the results.

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Hebrew believers suffering behind the Iron Curtain forsaken and forgotten by Christians in the West, are searched out and given much needed help. A Hebrew Christian lady who before the war helped others, is now in dire need herself and she writes, "Dear Brother In Christ, your help is like a gift from Heaven to me. It was unsolicited but nevertheless urgently needed and much appreciated. When I received your gift I wept for sheer joy and gratefulness to God, realizing that God has not forgotten and forsaken myself and my children. Words fail me to express my appreciation to you Bro. Zeidman." Another Hebrew Christian writes, "Dear Brother Zeidman: I have many friends but foremost among them all, you have been instrumental in bringing cheer and assistance in my eventide years. God bless you richly and prosper you in your ever spreading activities for His glory! Amen."

These are but samples of the many hundreds of expressions of gratitude for the Christian testimony and service carried on daily in The Scott Mission. For a thrilling Christian experience in giving, you are invited to share in the miraculous ministry of the Scott Mission. Please make cheques payable to "The Scott Mission Inc."

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Movie Morals Hit New Low!

(Continued from page 1)

false position. And they are bound to lose. If the official censorship does not get them after all, the revolting public will boycott them. The movies will become the skid row of the arts."

As illustrative of how bold Hollywood has become with off-color scenes, Thomas writes: "In 'Blue Denim,' teen-ager Carol Lynley is going to have a baby by Brandon Dewilde, who arranges an abortion."

"In 'They Came to Cordura,' Rita Hayworth is almost raped by Van Heflin and Richard Conte, later gives herself to Heflin for the night in order to save Gary Cooper."

"In 'Cry Tough,' Linda Cristal and John Saxon appear clothed on a double bed after 10 days of living together illicitly and she asks, 'What for are you dressed?'"

"In 'Anatomy of a Murder,' such terms as spermogenesis, sexual climax and panties are discussed in testimony."

"In 'Horse Soldiers,' Constance Towers in a low-cut dress leans toward John Wayne with a plate of chicken and asks if he would like to have a breast."

"These and many other recent

films have pointed up the fact that morality in Hollywood movies has undergone a change. And what a change!"

Supreme Court Has Liberalized All Censorship of Immoral Books and Films

The tremendously immoral book, *Lady Chatterley's Lover*, which apparently was not purified very much for the screen, is another illustration in point. Originally banned in New York—first because of three scenes objected to by the State moving picture division, then found to be entirely 'immoral' by the Board of Regents—the case went all the way to the Supreme Court and the nine justices there okay'd the picture for public consumption even though it contained such sequences as the showing of Lady Chatterley's lover unzipping her dress.

Apparently that Supreme Court decision caused New York to change their entire censorship procedure to an almost "anything goes" policy. At least it was because of this that the director of the state education department's motion picture division, Louis M. Pesce, admitted two deleted scenes had been restored to the Brigitte Bardot film, "Love Is My Profession," and that censorship in general had been eased in favor of a more liberal policy. Miss Bardot, who "reach(ed)" fame and fortune with . . . undraped scenes," plays "a remarkably immoral girl who holds up a jewelry store and then seduces one of Paris' most famous lawyers (Jean Gabin) into defending her." One of the scenes restored by the New York board was "a 33-foot film strip of Brigitte Bardot scampering naked from her bath," described by the Associated Press as a "sequence showing the French actress, her back to the camera, walking nude from a shower to a living room."

Immoral Elizabeth Taylor, home-wrecker deluxe, has just starred in a recently released film, "Suddenly, Last Summer," a Tennessee Williams play about "incest, homosexuality and modern-day cannibalism." Miss Taylor, who co-stars in the film with Montgomery Clift and Katherine Hepburn, plays the part of "a tortured inmate of a mental institution." No doubt this production will cop a lion's share of the Academy Awards next spring. It is just the type!

The Hollywood "new look" also includes plans for a film based on the Kinsey Report. Titled, "The Chapman Report," the United Press International described it: "The picture is a bold story of a sex survey and interviews of six married women and the complications arising from the survey. It promises to be the most controversial picture ever filmed."

Susan Oliver, "once cast . . . as a wide-eyed innocent" but now "getting a lot of bad girl roles" and playing the part of "an addict who gets Sal Mineo in bad with the police" in her latest, "The Gene Krupa Story," sums it up, "Writers don't seem to make good girls interesting in the movies." To Hollywood, sensation is sin, and wrongdoing is portrayed as exciting and glamorous, paying off in rewarding dividends for the sinner.

The newspaper advertisements demonstrate movieland's newest moral revolution. The film, "Pillow Talk," is billed, "It's what goes on when the lights go off." The movie, "That Kind of Woman," advertises, "Do you want to know what I do? I am kept by a very rich man." And the ad for "Girls Town" reveals, "Silver, who wanted a thrill a night . . . every night."

Vulgar language is introduced along with vulgar morals and one top movieland columnist recently confessed, "Nowadays, most dramatic pictures have a sprinkling of 'hells' and 'damns.'"

Around the time of last year's Academy Awards, a poetess in *Look*, Philene Hammer, wrote in a satiric vein:

"Ho for the cinema!
Ho for the sin!
The blueblood is out
And the bourgeois is in."

Gentility's just for
B movies, methinks;
Skid Row is arty;
Park Avenue stinks.
The farthingale's for too
Far-flung, if you please,
But brandish that undershirt,
Hoist that chemise!
LA MORGUE LITTERAIRE
Can extinguish a star
So murda tha kingfish
An winnan awar!"

Religious Leaders Properly Alarmed

Leaders in religious circles are voicing new cries of alarm over this tendency toward sin at the cinema. The prominent Roman Catholic leader, Francis Cardinal Spellman, recently urged in a speech that "pictures and books which corrupt and destroy the moral fibre and ideals of youth . . . be eliminated if we are to discharge our sacred duties to our children."

Even the liberals are upset—and remembering their watchword of love for everybody and everything, that is something—over the "new look" and the National Council's West Coast director of film and broadcasting commission, George Heinrich, blasted the movies for exploiting "sex for sex's sake and violence for violence's sake." The Hollywood Ministerial Association immediately voted unanimous support of his statement and any action he might take. And the *Christian Century*, long considered the printed voice of liberalism, came out with a strongly worded charge that Hollywood is using the Bible and bubble baths to produce extravaganzas of biblical times that are in reality anti-biblical. The editorial also accused Protestant churches with "the promotion of lurid distortions of the Bible" when they advertise such films as "The Ten Commandments," "Samson and Delilah," "Ben Hur," "Solomon," "The Prodigal," and "David and Bathsheba."

The editorial continued: "Protestants need not subsidize these vulgar efforts to use the Bible against itself. Biblical religion grew up in protest against the fertility cults of the ancient Near East. Could it have coped with the subtler perversion of our Far West?"

Moral Decline in Public Taste Leads to Rotten Movies

What has caused the celluloid colony to dip still deeper into corruption for its themes? According to Bob Thomas, one reason pertains to the source of film material. He wrote: "Most film stories now come from books and plays. You need only to consult recent best sellers—'Loita,' 'By Love Possessed,' 'Lady Chatterley's Lover,' 'Peyton Place'—to note the erotic nature of popular literature. And Broadway's top playwright, Tennessee Williams, has led the stage into new byways of sexual motivations."

Another major motive has to do with public's likes and dislikes; Hollywood has discovered that viewers enjoy the immoral and it has sent producers scurrying about "looking for new and often shocking stories with which to entice the public into the theaters."

Irving Wallace, the writer who is preparing the script for the movie based on the Kinsey Report and who also wrote a best-selling novel dealing with infidelity, *The Sins of Philip Fleming*, calls the new, bold treatment of sex on the screen "the best symptom of our growing up as a people," adding, "In Hollywood sex has been unmentionable, untouchable. Now, suddenly . . . Hollywood has seen fit to grow up."

A movie director, Mark Robson, put it: "The world is changing. Moral attitudes are changing. We've always made films on the basis that bad must be punished. Obviously bad is not always punished in life. We must be realistic."

A top official of the Producers Association blamed TV for the change, saying, "Films are going in for a different kind of material nowadays. In the old days, movies were the mass entertainment. They're not any more. TV has taken that over. Family entertainment is turned out on the home screen, while people go shopping for movies. So we've got

to give them adult subjects they can't get on TV."

Sacrilege and Irreverence With Holy Matters Go With Lewdness

The "new look" includes the polluted handling of holy themes just as it does a franker treatment of sex. One recent film was boldly titled, "The Devil's Disciple," and, pretending to be a comedy, featured Burt Lancaster as a "brawny, stalwart" minister and Kirk Douglas as one who "seeks help from the Devil." Jeanette Scott, as the minister's wife, has a "fluctuating love" that alternates between Lancaster and Douglas whenever it appears one "is a stronger character" than the other.

A drive-in theater, featuring one of the films the *Christian Century* called "the Bible with bubble baths" type of anti-biblical extravaganzas, actually had the audacity to advertise, in a tremendous 150 inch ad, a "free midget Bible for each paid admission," and "gifts for kiddies having their Bible with them." The ad featured a disgustingly lurid amount of female flesh and suggestiveness—these were the films the management wanted the kiddies to view.

Personal Immorality of Movie Stars Grows Worse

Nor are the personal lives of the gods and goddesses of the silver screen any better. Bob Thomas, commenting on the "cardinal sins" of Hollywood, wrote: "What a decade! Lana Turner watched her daughter slay a ranting boyfriend."

"Elizabeth Taylor had four husbands . . ."

"Ingrid Bergman mothered an illegitimate baby but returned to Hollywood's esteem . . ."

"Frank Sinatra battled in and out of a marriage to Ava Gardner and back to the top of the movie heap."

"Rita Hayworth tired of Aly Khan, took husbands 4 and 5."

"Marilyn Monroe went from a baseball great (DiMaggio) to an egghead playwright (Miller)."

Actor Anthony Steele, who has a prior conviction on the same charge in West Los Angeles, forfeited \$263 bail on a drunken driving charge by failing to appear for jury trial in a Beverly Hills, California, court. A bench warrant carrying \$1,000 bail for his arrest was immediately issued.

During the holidays, Hollywood TV actress Sara Berner, who plays the quavery-voiced telephone operator on Jack Benny's program, was arrested by Los Angeles police and ordered to stand trial "on a charge she endangered the life of her 7-year-old daughter." The police reported Miss Berner called them several times on Christmas day and when they went to her home the little daughter answered the door. They found the actress in bed and the house "littered with wrappings, dishes and bottles and that Miss Berner became belligerent when they tried to reason with her."

Rotten Movies Made Possible and Profitable By Rotten Public Morals

What does all this mean? Bob Thomas summed it up: "The movie makers are at the crossroads. Should they face the wrath of the moralists or the apathy of the public? The latter seems more fatal. And so the movies are becoming outspoken about things that were once never discussed in the nicer parlors."

Again, talking about his long weeks of laborious study on the subject, Thomas said: "Nearly everyone I talked to in my research pointed out the same thing: Hollywood will give the public what it wants to see. If people want shock and frankness, they'll get it. If they want good, clean films for themselves and their children, they'll have to prove it by attending such films."

In other words, Hollywood has concluded that moral films will ruin their industry while immoral ones will bring the success their money-greedy hearts desire. So movieland has declared all-out war on decency, Christ and the Church.

Will they succeed? Apparently the new policy has already won the day for "the Devil's disciples" in the celluloid colony. Sindlinger

& Company, business analysts who have been measuring motion picture activity since 1948, revealed "optimistic spring forecasts" based upon a record-breaking attendance at movie theaters last year. A one-week report showed 82,300,000 Americans attended the movies and that 68,800,000 of the total consisted of paid adult (12 years and older) attendance. Both of these figures represent the highest totals measured since Sindlinger began keeping the figures.

What will the Church of the Firstborn (Heb. 12:23) do? Some will co-operate with Hollywood and support their godless rebellion against everything that is right and decent by attendance at the theaters. Others will wait until the films hit the TV screen where they can view them undetected with doors locked and blinds drawn. Others will not support them down town or at home, but neither will they voice any objection. Still others, thank God, will openly oppose them and take their stand publicly on the side of decency and deity.

Which position will you take?

Evangelist Sumner can be seen and heard:

Jan. 31-Feb. 14:
Mineral Heights Baptist Church
5909 Wesley Street
Greenville, Texas
February 16-28:
Calvary Baptist Church
Quincy, Illinois

He Lives . . .

Blest morning! whose first dawning ray

Beheld the Son of God
Arise triumphant from the grave,
And leave His dark abode.

Wrapt in the silence of the tomb
The Great Redeemer lay,
Till the revolving skies had
brought
The third, the appointed day.

Hell and the grave combined their force

To hold our Lord in vain;
Sudden the Conqueror arose,
And burst their feeble chain.

Salvation and immortal praise
To our victorious King!
Let Heaven and earth, and rocks
and seas,
With glad hosannas ring.

To Father, Son, and Holy Ghost,
To God whom we adore,
Be glory, as it was, and is,
And shall be evermore. Amen.

—Isaac Watts

Too Modern

(Continued from page 2)

and Mrs. Robin were attending a cocktail party at the Tree Top Club, their nest and the three little Robins were taken away. And to this day they have not seen them nor do they know what happened to them. They were modern you see, so modern that they lost their children! Yes, so often being modern does cost more than it could ever be worth!

(From *BIRD LIFE IN WINGTON*, by Rev. J. Calvin Reid. The fourth of thirty chapters to appear regularly in *THE SWORD OF THE LORD*. Read them to your children.)

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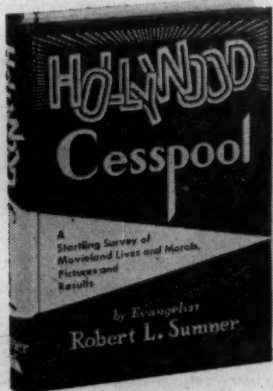
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NAME _____

ADDRESS _____

I am Choir Director of the _____ Church.

If sent as a gift:

The above name and address is of my Church Choir Director. Please send the folios and enclose card as gift. Name _____

Address _____

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Music Guild-Arrangers For the Church Choir
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The Drift at Fuller—Face It or Cover It?

(Continued from page 3)

of the Bible Presbyterian Church, meeting in Collingswood, N. J., in October, 1959, wish to express our regret at the confusion that is being introduced into Christian thinking by men who call themselves orthodox and yet vehemently attack those who take a militant stand for the cause of Christ. "As a current example of this attitude, we would cite the recently published book by E. J. Carnell, formerly president and now professor of 'Apologetics' in Fuller Theological Seminary, entitled, *The Case for Orthodox Theology*. The book contains little that could properly be described as 'a case for orthodox theology.' Instead, it abounds in sarcastic personal attacks on fundamentalists. It even contains statements that undermine Biblical authority.

Editor's Notes

(Continued from page 2)

us at the Bill Rice Ranch the week of July 4.

Those Wonderful Contest Sermons!

More and more we thank God for the men of God who pray and study and plan and write sermons, with a heart burning with love for sinners and with holy devotion to Christ to get sinners saved. They write these contest sermons which have received high awards and are now being published in *THE SWORD OF THE LORD*.

We thank God you have this privilege of reading the greatest sermons published in this generation in *THE SWORD OF THE LORD* as well as great sermons of the past.

And aren't you being blessed by the little bird stories from *Bird Life in Winston*? These properly go with the "Kids Korner," but we wanted you to get acquainted with them by having them on the front page for a few weeks. Be sure to read them to children and young people, but the older people will find them blessed and happy reading, we are sure.

The Trend Among Methodist Universities

The student newspaper, *The Duke Chronicle*, has been suspended at Duke University, a Methodist school at Durham, N. C., largely endowed with tobacco money.

This student newspaper published on December 2 "A Christmas Story" by a Jewish infidel student, Steve Cohen. The article was a parody on the birth of Christ. Dr. Edens, president of the University, says, "The story has the compound fault of mingling the acutely obscene with the offensively sacrilegious." *The Durham Sun*, newspaper, stated that "the article itself was a parody on the Virgin Birth with reference to prostitution, homosexuality, rape and sadism."

The Virgin Mary is pictured as a raped woman, following the advice of the madam of a house of prostitution. Joseph is pictured as a drunken lout. The wise men are pictured as homosexuals, and all the story is an obscene and blasphemous parody on the birth of Christ. We are glad the student newspaper has been suspended for the present, but a faculty and student body that will put up with that kind of student newspaper is as profane and secular as any of the worldly universities surely, not only unchristian but predominantly immoral and tainted.

The American Mercury Magazine for January has an article, "Southern Methodist University Pampers Leftism" and gives in great detail the story of how socialist and pro-communist speakers have been brought to Dallas consistently by Southern Methodist University under the domination of Bishop William C. Martin, who was elected in 1952 president of the National Council of Churches and has for years cooperated with Oxnham, Blake, Mackay, Dahlberg, Bennett, etc. The seven pages of the article are alarming to Bible believers. How can any Methodist feel that to support such schools as these they spread the Gospel or honor Jesus Christ?

Thus Carnell speaks of 'the truncated ethic of the Old Testament' (p. 55), and of the danger of 'an odious Biblicism' (p. 33). He declares that 'purely literary questions cannot be settled by an appeal to Christ's testimony' (p. 39). He says that Jesus 'implied that sinners are justified by works' (p. 57), but insists that such a conclusion should not affect our thinking on this point, because, according to Carnell, 'it was never Jesus' intention to develop a systematic theology' (p. 58).

"On pages 52-59, especially the latter, he practically limits Biblical authority to the two books of Romans and Galatians! On p. 102 he states that orthodoxy really says 'that inspiration, at times, ensures, no more than an infallible account of error.' On p. 111 he says: 'Orthodoxy may never officially decide whether the Holy Spirit corrected the documents from which the Chronicler drew his information.' This logically would mean that any part of the Bible, including the Gospels, may be only a precise copy of erroneous documents.

"Such an attitude we strongly repudiate. We agree, instead, with the Apostle Paul, who held that 'all scripture is given by inspiration of God, and is profitable' (2 Tim. 3:16), and with the Lord Jesus Christ, who called men 'fools and slow of heart' if they failed 'to believe all that the prophets have spoken' (Luke 24:25).

"Theological controversy has rarely degenerated to the level of the acrimonious personal attacks leveled by Carnell against fundamentalists. One hunts in vain for any suggestion of the sweet love of Christ. We find only sarcasm and bitterness. The last third of the book is mainly a tirade of abuse against those who take the Bible literally. Fundamentalists are branded as ignorant (pp. 114, 118, 119, etc., etc.), bigoted, full of pride, lacking in social grace. Carnell says: 'Defending the Bible is a comfortable egoistic accomplishment: battling modernists is a pleasing palliative for pride' (p. 125). He accuses 'the fundamentalists' of outraging 'the natural instincts of the body' by taking a

stand against dancing (p. 124). He berates fundamentalists for spending their time handing out tracts or seeking to win souls—activities that Carnell plainly considers far inferior to 'founding hospitals' or seeking to establish social justice (p. 123). Carnell even calls such a great Christian scholar as J. Gresham Machen a 'peril of orthodoxy' (p. 114f.).

"When professors who have formerly promoted the truth of God turn their talents to raving against men who believe the Bible and seek to win souls to Christ, we may well hope that it is just another sign that we are in the last dark days before our blessed Lord's return. Formerly a seminary usually stood by the Word of God for at least 50 or 100 years before turning against the purposes of its founders and retaining such a man on its faculty. May this sad occurrence lead Christians everywhere to see the need of constant vigilance, and of always testing the spirits, to see if they be of God (1 John 4:1).

Others Say Carnell's Book Not Specially a Defense of Orthodoxy

The publishers of Dr. Carnell's book, *The Case for Orthodox Theology*, on the jacket itself state, "Moreover, though the entire Bible is held to be inspired, all parts of it are not held to be equally inspired." That is exactly what *THE SWORD* review charged, which Dr. Lindsell and Dr. Fuller denied. And the publisher, of course, knew what the book teaches. Statements in the book are as plain as that.

In *Christianity Today* for January 4, 1960, is a column and a half review of Dr. Carnell's book, *The Case for Orthodox Theology*, written by Philip E. Hughes, editor of *The Churchman* of London, England. Noting the aim of the book, "To state and defend the orthodox faith," Editor Hughes says, "This being so, it is regrettable that he does not make a better showing; for, to be honest, this is a disappointing book, deficient in argumentation and overweighted with quotations from the writings of conservative theologians of the past."

Again he says, "Dr. Carnell devotes much space to the censure of 'fundamentalism,' which he entertainingly describes as 'ortho-

doxy gone cultic.'"

The review closes with this paragraph, "There is, no doubt, much truth in all this; but after having completed the book the reader is still left somewhat uncertain and asking, 'what, after all, is the case for orthodox theology?'"

Even Dr. Bernard Ramm, fervent spokesman for the new evangelicals and, some think, too much influenced by the fellowship and arguments of modernists, reviewed the book, *The Case for Orthodox Theology*, in *Eternity Magazine* not too favorably. He says, "Hordern and the Wolf represent fundamentalism (or conservatism) as the third alternative: but Carnell stoutly writes off fundamentalism as a defective version of orthodoxy. Hordern makes side-swipes at fundamentalism and neo-orthodoxy. But Carnell engages in a family dispute, and while hardly mentioning the other options gives the fundamentalists a

most thorough whipping."

Again Dr. Ramm says about Carnell's book, "His treatment of the fundamentalists will call forth a very strong reaction from them, and I would remind the good author that the fundamentalists for all the shortcomings they might have are still members of the church."

That does not sound like we have misrepresented Dr. Carnell's attack on fundamentalists and fundamentalism.

Dr. Lindsell of Fuller Seminary wants his letter, which we have quoted extensively in January 1 issue, published in full in *THE SWORD OF THE LORD*. God willing, we will do so next week at his request.

Meantime, will Fuller Seminary face the drift in doctrine and fellowship which is taking place there, or will it cover it and try to hide it from the common people who support the Seminary with their money and prayers?

"Weighed and Wanting"

(Continued from page 4)

of the crucifixion many times. Oh! You are not Jesus, are you? Sir? Yes, I have read of the 'dying thief!'"

It is true, my friends. In Heaven there is a man who was not fit to live in this world. He deserved capital punishment. In Hell there is a man who kept the commandments from his youth and another who preached the Gospel. They were found wanting—wanting Jesus. Are you? Take Him now! Do not be found wanting even in the foundation!

My Decision for Christ

Without Jesus Christ all the church-going, all the morality, all the human prosperity are in vain. If you are unsaved you are weighed in God's scales and found wanting.

Let the editor now beg you to make your decision. Do you now confess your sinful need? Do you want forgiveness and a new heart? Then I beg you this moment, open your heart to Jesus, trust Him, depend upon Him, claim Him. He loves you, He wants you, He died for you! "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31), the Scripture says. If you will here and now trust Jesus

Christ as your Saviour, I beg you, sign the decision form below, copy it in a letter and mail it at once. Do it now, once and forever and be glad!

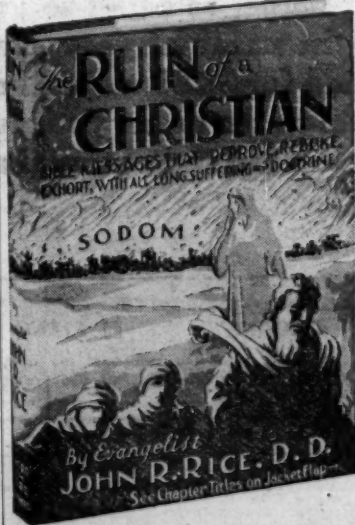
Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Monroe Parker's sermon "Weighed and Wanting." I know that without Jesus Christ as my Saviour I am a poor lost sinner. I admit my lack, my need, my sin. Oh, I need forgiveness, I need cleansing, I need a new heart. So here and now I accept the Lord Jesus' kind invitation. I will trust Him to forgive me, I will depend on Him to save my soul and take me to Heaven. I accept Him as my own personal Saviour today. I will claim Him as my Saviour and will set out to live for him from this time forth. Please write me a letter of encouragement and Christian advice.

Signed _____

Address _____



DR. JOE HENRY HANKINS, nationally-known evangelist, says after reading this book: "I got this book thinking to read one or two of the sermons, but found it so gripping that I read the entire volume before laying it down. I do not hesitate to say that, in this book, you have struck the most vitally needed note in our preaching today. May the Lord mightily use these messages to convict, arouse and bestir Christian people everywhere. I am fully persuaded that unless God's people can be awakened in matters with which this book deals, we need never expect great revivals nor great

The Ruin of a Christian

A book with a startling title! It is a startling kind of preaching, too—messages that "reprove, rebuke, exhort with all longsuffering and doctrine."

Dr. Rice has long been recognized as outstanding in his preaching to Christians. He has a way of getting to the heart of the matter, of calling black black, and white white—a way of arousing, stirring, and moving Christians who have been careless. Those who are saved but not active, who are "resting on their oars" when they should be "bringing in sheaves"—such Christians are the ones who need this book.

There are 12 chapters, 253 pages—many hours of revival preaching, at the low price of \$2.50

results in soul winning. . . Every chapter of the book deals with a most vital phase of the subject, but I think that the chapters on 'Lukewarmness,' 'The Sin of Lying,' 'Speak Not Evil One of Another,' and 'Judge Not' are the most powerful exposures of the most common and deadly sins among professing Christians everywhere today that I have read or heard. God grant that this book may be read by multiplied thousands. Every Christian in America who is praying for a revival ought to get this book, read it prayerfully and pass it on to someone else."

A CHRISTIAN IN ROBERTSBURG, West Virginia: "A brother gave me one of your books, *The Ruin of a Christian*, and as I read it I would cry a while, then I would pray a while, until I finished the book. It certainly has caused me to be a better Christian. I would recommend it to any Christian that would want to draw closer to the Lord Jesus Christ."

How wonderful if these results could be applied to the heart of every Christian! We have scores of just such letters, and we know this book does bring blessing wherever it is prayerfully read. Every Christian ought to have it. Preachers will want to pass it on to their church officials, to Sunday School workers.

CHAPTER TITLES

1. THE RUIN OF A CHRISTIAN
2. LUKEWARMNESS—THE SIN THAT MAKES GOD VOMIT
3. GOD'S SLAUGHTER CREW
4. THE CURSE OF HIDDEN SINS
5. THE SIN OF LYING
6. BREAK UP YOUR FALLOW GROUND AND SOW NOT AMONG THORNS
7. THE SEVEN-FOLD SIN OF THOSE WHO DO NOT WIN SOULS
8. SPEAK NOT EVIL ONE OF ANOTHER, BRETHREN
9. JUDGE NOT!
10. BE YE NOT UNEQUALLY YOKED TOGETHER WITH UNBELIEVERS
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Baptism—

(Continued from page 1)

the Holy Ghost and with fire" (Luke 3:16).

Jesus said, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). Much was made of the baptism of John.

2. Jesus Set the Example of Being Baptized and Had Others Baptized

Notice that Jesus Himself was baptized. Why? Dr. Scofield, a Presbyterian and Congregationalist, had a little trouble seeing this. So in his footnotes on Matthew 3:15 he says, "Why one who needed no repentance should insist upon receiving a rite which signified confession and repentance is nowhere directly explained."

Well, the Scripture says here, "Thus it becometh us to fulfil all righteousness" (Matt. 3:15). Jesus is saying that He started out to set a pattern for Christians. When He was baptized and filled with the Spirit, He set a pattern for all Christians. We should be baptized.

Jesus walked many miles from Nazareth, as far as we know, down to the River Jordan to the great meeting where John was baptizing and John said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Jesus went and said, "John, baptize me, too." John replied, "I am not worthy to baptize You, Jesus; You baptize me." "No," Jesus said. John had had a message from Heaven and God said, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

So John baptized Jesus, his own cousin. He said, "He is so much better than I," but he didn't know He was the Son of God until that time when the Spirit of God came upon Him, manifested in form like a dove, and John said, "This is the one! This is the one!" So Jesus was baptized.

You know, it should never be a routine matter or uninteresting, if the dear Lord Jesus chose to be baptized.

Notice how important it was also in that He had all the disciples to baptize.

In John, chapter 3, the Scripture says, "And John also was baptizing in Enon near to Salim, because there was much water there" (vs. 23). And then the Scripture tells us that Jesus baptized also. "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized" (John 3:22, 23). And then the fourth chapter starts off, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John [made disciples first and then baptized them], (Though Jesus himself baptized not, but his disciples)" (vs. 1, 2).

All these were baptized for Jesus by the apostles whom John had baptized. He then had them out baptizing converts and they baptized more than John did, though Jesus Himself preached and did not personally baptize. That is an indication of how important it was.

8. Baptism Is Commanded, in the Great Commission, for Every Person Saved

Then Jesus gave it in the Great Commission. In Matthew, chapter 28, in verses 18 to 20:

"Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations [and the word *teach* there means make disciples], baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway."

We are commanded to go get people saved and when we get them saved and they are sold out, then we are to get them baptized. And then what? Teach them to go and do the same thing.

In Mark 16, verses 15 and 16,

He puts baptism in the Great Commission:

"He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

That Scripture shows that baptism ought to immediately go with salvation, but it is the *believing* that settles it, for "he that believeth not shall be damned." But baptism is in the Great Commission and is important.

4. New Testament Churches Baptized the Converts

Come then to the book of Acts where the apostles set out to obey the Great Commission and preach the Gospel to all the world, beginning with the Jews, devout men, out of every nation, gathered in Jerusalem for the passover time. There Peter got up and preached and they said, "Men and brethren, what shall we do?" And he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:37-39). And so they preached and "there were added unto them about three thousand souls." And in Acts 2:41 the Scripture said, "Then they that gladly received his word were baptized."

You may go straight on through the book of Acts and find it mentioned again and again. Baptism isn't mentioned in connection with every conversion, but it is mentioned so often that one comes to see it is the regular and the expected thing all the time.

For example, in the eighth chapter we find Philip the deacon in a great revival in Samaria. Many were saved. The Lord called him to go down to the way that leads from Jerusalem to Gaza and there was an Ethiopian eunuch who had been up to Jerusalem to worship. He was treasurer of Candace, queen of Ethiopia. He was returning in his chariot, and was reading the book of Isaiah in a sheepskin scroll. He didn't understand it and the Lord said, "Philip, Go near, and join thyself to this chariot" (Acts 8:29).

Philip said to the eunuch, "Do you understand what you read?"

"No," he said, "I don't. How can I, except some man should guide me? Is Isaiah talking about himself?"

"Why, no," Philip said, "He is talking about Jesus."

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:35).

Now the preaching of Jesus by Philip also included baptism and showing what baptism meant because as they went along the eunuch suddenly said, "Stop the chariot."

So his servant stopped the chariot and Philip said, "What is it?"

He said, "Here is some water. What about me getting baptized right here?"

"And Philip said, If thou believest with all thine heart, thou mayest."

"And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8:37).

And he stopped and was baptized and went on his way rejoicing and the "Spirit of the Lord caught away Philip" (Acts 8:39).

That is just a common story throughout the book of Acts. In the eighth chapter Simon the sorcerer was converted. "Simon himself believed also: and was baptized." We go on a little further. Here is Paul in the ninth chapter. Paul gets converted. He was baptized "and straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20). He straightway was baptized.

Then in Acts, chapter 16, Paul and Silas were in jail at Philippi and the jailer sprang in, fell down before them and brought them out and said:

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was

baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:30-34).

So it is through the book of Acts, a wonderful story of baptism. Wherever Paul went he got people saved and baptized. Baptism is important in the Bible. It ought to be so in our doctrine and practice.

In one case in Acts is Apollos, a wonderful, Spirit-filled man of God, mighty in the Old Testament Scriptures, but he lived down in Alexandria. He had not been in Jerusalem at the time of Pentecost. He hadn't understood what it meant about the fullness of the Spirit, I suppose. He had won some people and they were baptized but they didn't understand all the blessing of it. So Paul came along and found these disciples and said, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2).

They said, "No, we didn't know about the Holy Ghost."

"Well," he said, "what is wrong that you didn't?"

They said, "We were baptized with the baptism of John."

"You ought to understand the meaning and joy of repentance," and he took them and baptized them again. I am just showing how important baptism is in the Bible. God put great stress on it and we ought to also.

Bible Requirements About Baptism

There are certain Bible rules. What does baptism mean? How do you do it, and who is to get baptized? What are the rules about baptism?

1. Only Those Professing Saving Faith in Christ to Be Baptized

No one was baptized in the Bible before they were saved. "Wasn't John's crowd baptized before they were saved?" you ask. No. The Plymouth Brethren influence got into the Bible institutes in America and so it has become popular to sneer at John's preaching because they don't want anybody preaching against sin. And they sneer at John's baptism.

But John preached what Jesus preached, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). In the next chapter Jesus began to preach saying, "Repent: for the kingdom of heaven is at hand" (Matt. 4:17)—the same thing.

And John's Gospel is given in John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." That is the same plan of salvation Jesus had. Baptism! John, baptized Jesus. All the twelve apostles were baptized by John. When they went to elect another apostle after Judas committed suicide, one rule was "he must have been with us all the way from the baptism of John down to this time."

The Bible shows nothing wrong with either the preaching or the baptism of John the Baptist. It was New Testament Bible preaching. It was gospel preaching. And it was New Testament baptism, too. Jesus was baptized like us.

John was preaching at the Jordan River and when scribes and Pharisees came out to be baptized John said, "You bunch of snakes." What did he mean? "You are bitten by the serpent of sin, still with the old nature, still without a new nature, still without being born again. You generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." John refused to baptize those who did not give good indications they were saved. Nobody was baptized in Bible times except people who were supposed to be saved.

What about babies? No babies were baptized in the Bible. How young? Well, when they believe. The Bible doesn't say how old one needs to be before he can trust Christ, and so the Bible doesn't put any limit on how old you need to be, before you can be baptized. You are not to get baptized until you get converted. When you have something to be baptized for, it is all right to be baptized, but not before. In Bible times nobody was baptized until he was converted.

Someone asks, "Brother Rice, if I was baptized as a baby, what then?" You weren't, that is all. Somebody might have put a little water on your head but you were not baptized as a baby because baptism has a spiritual significance of the new birth, and if you weren't born of God, then you weren't really baptized in the Bible sense at all. People are to be saved before they are baptized.

2. Bible Baptism Is to Be By Immersion, in Water

Baptism is immersion. Baptism is burial. Acts 8:38 says about Philip and the eunuch, "And they went down both into the water, both Philip and the eunuch; and he baptized him."

In Romans 6:3, and 4 the Scripture says:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Baptism is a burial. A burial. Why? Because it pictures the burial of Christ. (We will talk about that later.)

Colossians says the same thing. In Colossians 2:12, 13 we read:

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Baptism then is immersion, is a burial.

You say, "Well, maybe it isn't always convenient." Oh yes, it is convenient for people who want to be baptized the Bible way. Immersion is not only convenient but has a meaning. It may not be convenient to bury people, but when they die you bury them anyway. And so the baptism of people when they are saved and changed. Let's bury the old sinner now; he will live a new life, and that is the Bible plan, immersion.

3. Baptism Not Essential to Salvation

Another Bible rule about baptism is that nobody is to be baptized before salvation, and baptism is not essential to salvation. You say, "Can one be saved without baptism?" Yes. You ought never to be baptized without salvation. You get salvation first. It would be foolish to be proclaiming yourself saved before you are. Baptism is a public profession, a public declaration of what has

already happened in your heart. Baptism doesn't change the heart; it just gets the outside wet. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration" (Titus 3:5). And the regeneration means inside, not outside. Baptism doesn't save. Baptism doesn't help save. It is a good picture of salvation. It is an important declaration and profession of salvation, but baptism does not save. Baptism is for saved people only.

Baptism Pictures the Death and Resurrection of Christ for Us

Now what is the meaning of baptism? It is sweet and clear, I think. Let me call your attention to Romans again, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" (Rom. 6:1, 2). There is a sweet meaning. Watch this word *dead*. There is a meaning here. "Know ye not, that so many of us as were baptized into Jesus Christ

(Continued on page 10)

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Searching the Scriptures

Numbers 14

An Unbelieving People Cannot Enter Canaan

Clues Across

- 1 "Moses and Aaron fell on their faces before ----- the assembly"
- 3 "Surely they shall not see ----- land"
- 5, 23 "all the ----- shall be ----- with the glory of the Lord"
- 10 "if the Lord make a new thing, and the earth ----- her mouth" Num. 16
- 12 unsparing in punishment, as used in Romans 11:22
- 13 "they ----- know the land which ye have despised"
- 14 "how long will it ----- ere they believe me?"
- 15 place where a tower was (Gen. 35:21)
- 16 "break up your ----- ground: for it is time to seek the Lord" Hos. 10
- 18 land to which Cain fled (Gen. 4:16)
- 19 "I have heard the murmurings of the children of Israel, which they murmur against -----"
- 20 "one was brought unto him, which ----- him ten thousand talents" Matt. 18
- 21 initials of two points of the compass to which God removes our transgressions (Ps. 103:12)
- 23 see 5 across
- 25 "a land which floweth ----- milk and honey"
- 27 "and he stood between the ----- and the living" Num. 16
- 28 "And thou shalt make fifty ----- (s) of gold" Exod. 26
- 29 initials of two colors mentioned in Scripture: color of gold (Ps. 68:13) color of a mineral in the fire (Ezek. 1:4)
- 31 "Who is on the Lord's -----? let him come unto me" Exod. 32
- 32 "Go not up, for the Lord is ----- among you"
- 35 continual pain
- 37 "If the Lord delight in us, then ----- will bring us into this land"
- 38, 39 "And ----- of the Lord appeared in the tabernacle of the congregation"
- 41 "After the number ----- the days in which ye searched the land"
- 42 "they rose up early in the morning, and gat ----- up into the top of the mountain"
- 43 initials of three valiant Old Testament women: harlot who saved the spies (Josh. 2:1) wife of Nabal (I Sam. 25:18) wife of Ahasuerus (Esther 1:12)
- 44 "therefore" in Latin
- 46 "Shouldst thou ----- the ungodly, and love them that hate the Lord?" II Chron. 19
- 47 "But the ----- of their God was upon the elders of the Jews" Ezra 5

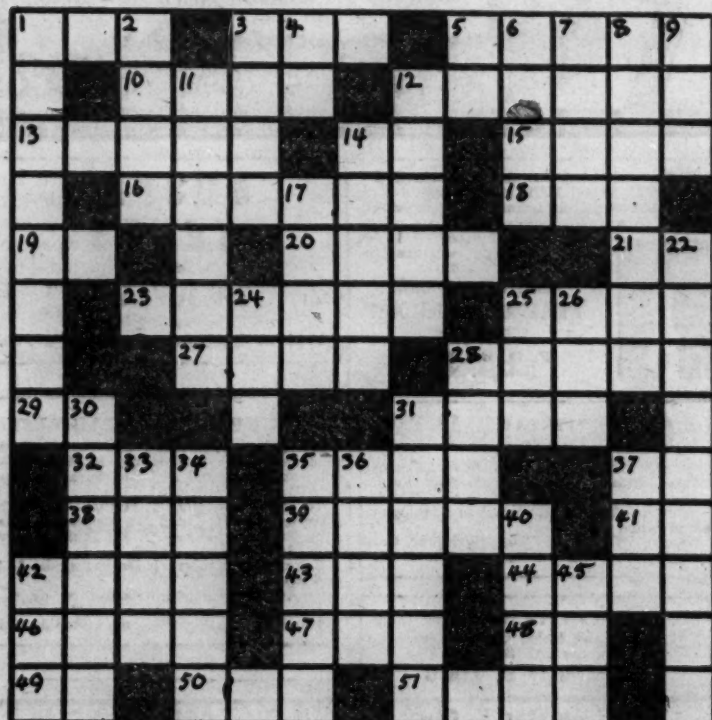
- 48 little town which defeated Joshua and his men (Josh. 7)
- 49 a printer's measure (as much space as the letter m used to take)
- 50, 51 "I ----- have said, I will surely do it unto all this evil congregation"

Clues Down

- 1 "Moses and Aaron fell on their faces before all the -----"
- 2 "neither had they in the ship with them more than one -----" Mark 8
- 3 "they will ----- it to the inhabitants of this land"
- 4 initials of two sons of high priests slain by God for their wickedness: son of Eli (I Sam. 4:11) son of Aaron (Lev. 10:1)
- 5 initials of garden where Adam lived; and of his wife (Gen. 2:8; 3:20)
- 6 "The young men of ----- and of Pi-beseth shall fall by the sword" Ezek. 30
- 7 to do again
- 8 trades (Old English)
- 9 "Pharaoh's daughter took him up, and nourished him for ----- own son" Acts 7
- 11 calm and serene
- 12 "they ----- fig leaves together, and made themselves aprons" Gen. 3
- 14 "the people did eat, and ----- down to their gods" Num. 25
- 17 girl's name
- 22 "----- now do ye transgress the commandment of the Lord? but it shall not prosper"
- 24 "----- the power of my Lord be great, according as thou hast spoken"
- 25 a soft plug to retain a charge of powder in a gun
- 26 "He casteth forth his ----- like morsels" Ps. 147
- 28 rows arranged above one "another"
- 30 a song of praise and gladness
- 31 "which hath been winnowed with the ----- and with the fan" Isa. 30
- 33 brother of Hashubah (I Chron. 3:20)
- 34 "Ye shall not ----- the Lord your God, as ye tempted him in Massah" Deut. 6
- 35 "if two of you shall ----- on earth as touching any thing" Matt. 18
- 36 "He brought me up also out of an horrible pit, out of the miry -----" Ps. 40
- 37 an adult pig
- 40 "even forty days, each day for a -----"
- 42 "----- land, which we passed through to search it, is an exceeding good land"
- 45 "Send thine hand from above; ----- me" Ps. 144

Deadline: February 8, 1960

Puzzle No. 5

Mail to: Puzzle Editor, SWORD OF THE LORD, Wheaton, Illinois
PRINT CLEARLY

Name _____

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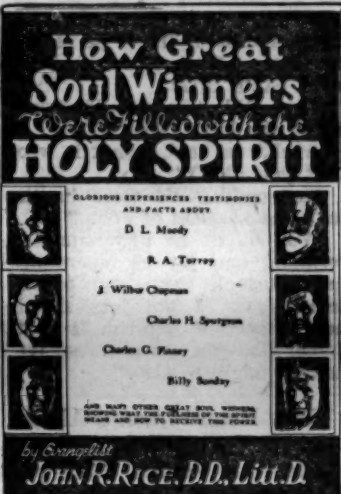
(Cut along dotted lines)

Free!

for correct, prompt answer to
Puzzle Number 5

How Great Soul Winners Were Filled With the Holy Spirit

By Evangelist John R. Rice



This heart-moving pamphlet contains glorious experiences, testimonies, and facts about D. L. Moody, R. A. Torrey, J. Wilbur Chapman, Charles H. Spurgeon, Charles G. Finney, Billy Sunday, and many other great soul winners, showing what the fullness of the Spirit means and how to receive this power. One chapter from the large clothbound book, *The Power of Pentecost*, is also included. Every personal worker should own a copy. It will enrich service for Christ.

Regularly 25c: free with this week's correct puzzle entry.

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.
2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes. Entries will not be returned.
3. In order for you to receive this week's prize, *How Great Soul Winners Were Filled With the Holy Spirit*, your entry must be postmarked by midnight, February 8, 1960. If your paper arrives after the deadline date, please place the date of arrival on your entry. The answer to Puzzle Number 5 will appear in the February 19 issue of THE SWORD OF THE LORD.
4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! We are planning a very special prize for those who have a required number of coupons (which will be announced later) at the end of the year (1960). Please remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a year prize is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate copies of the coupons and prizes, please return them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR NAME AND ADDRESS.

Baptism—

(Continued from page 9)

were baptized into his death?" You are baptized. What does it mean? It is because Jesus died for you. He died in your place. Now you are reckoned to be buried as a sinner. Otherwise you will go to Hell and die for yourself. No, Jesus died in your place and now that is forgiven. And Jesus was buried in your place and rose again and now, thanks be to God, you can be counted to have died for your sins. This old sinner that is condemned, this old lost sinner going to Hell, you can count dead because God counts him dead.

That is why the Scripture said, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:7, 8). God doesn't count you a sinner. God counts you saved.

Jesus was counted a sinner, and so Jesus died. They carried Him out with the criminals, they nailed Him to a wicked cross, a thief on that side and another criminal on the other side. People mocked Him while He died. They took His garments, just as they took the garments of a thief who was killed. I say, Jesus died in your place. God let them count Jesus a sinner so I wouldn't have to be counted a sinner. So reckon yourself dead.

Well, what do you do if you count yourself dead, brother? Bury yourself, or let the preacher do it, and do it publicly. Say of this old sinner, "I am going to count him dead. Jesus died in his place and God counted him dead. He has his sin all paid for, so I am going to count him dead." And we are baptized. Part of the wonderful meaning of baptism is that it pictures Jesus' death.

Once I was on a trans-continental train from Omaha out to the West Coast. On that train was a Jewish lady who lived in Canada, a nice woman, and I got well acquainted with her. She passed around chocolates. On my briefcase was "Dr. John R. Rice." She thought I was a medical doctor, but when she found I was a preacher she was a little embarrassed. Preachers aren't always kind to Jews. Her father was a rabbi, and so she didn't feel too much at home talking to a preacher.

I said, "I love the Jews. My greatest heroes are Jews."

She said, "Is that so?"

"Oh yes—David, Elijah, John the Baptist, and Paul." I said, "That isn't all. The One I love the most, the One to whom I pray and the One on whom I am depending to keep me out of Hell was a Jew, born of a Jewish virgin girl." And I told her about Jesus.

Sometimes she would ask, "May I sit over here?" We had seats and berths across the aisle, and could sit and talk. Or she would say, "Don't you want to sit over here?" She talked to me and asked Bible questions. The second day she said, "Now, I want to pay for your dinner today."

I said, "No, you go with me to the dining car and I will pay for your dinner."

"No, I am going to pay for it," she insisted.

"No," I said, "that wouldn't be right. I'll pay for it."

She said, "Now I am going to ask the questions and you are going to answer them, so I will pay for the dinner."

I said, "All right, then."

It was war time and the trains were crowded. As we inched our way along in the passage to the diner she said, "I want to ask you, Why isn't my religion just

as good as yours? I am a good wife and mother, true to my husband. I have raised my children well. I give money to poor folks, help everybody out who is in trouble. Anyone can tell you who knows me I am the first woman in town they come to for help." She continued, "When the King, and Queen of England came to Winnipeg I was one of the few ladies invited to the Governor's mansion to meet the Queen. I am a good woman. Why isn't my religion as good as yours?"

I answered, "Your religion and mine would lead us both to Hell. Your religion would be just as good as mine, if I made up one and you made up one."

She said, "I don't mean that. Why isn't the Jewish way of salvation just as good as the Christian way?"

I said, "The truth is, I am a better Jew than you are."

"How could you be? My father is a Jewish rabbi, in Austria. My husband runs a Kosher market and I attend a Jewish Synagogue, and do the best I can to be a good Jewess."

I said, "You don't keep your own law. I have your Old Testament Bible and you know you are supposed to have a sacrifice. You are supposed to have a pass-over lamb. You are supposed to have a morning and evening sacrifice. Without blood there is no forgiveness of sins. And you don't have any."

"I asked my Rabbi Father about that. I was bothered about that. But he said, Honey, we are not in our own land; we have lost the genealogies; we don't have a priesthood; we don't have any temple; we can't have bloody sacrifices, so we do the best we can."

I said, "Then your religion isn't any good because you don't have bloody sacrifices."

"Well, do you? I didn't know Christians had a bloody sacrifice."

"Yes, we do! Yes, we do!"

She said, "I didn't know that. Tell me about it."

"Will you not be angry?" I asked.

And she said, "No."

I told her the story of the Lamb of God and the trial before Pilate and how they scourged Him with the Roman cat-o'-nine-tails and crowned Him with thorns and spit in His face and plucked out His beard and led Him up the Way of Sorrows to Calvary; how they laid the cross on Him till He stumbled and fainted, and they took Him and nailed Him to the cross and rubbed the vinegar sponge on His mouth with gall when He wanted water, then they mocked Him while He died. As I told the story her lips trembled and the tears ran down her face.

"Oh," she said, "That was wicked! They ought not to have done that. The Jews will have to pay for that. I told my Rabbi Father the Jews would sure have to pay for that. That was a wicked thing. He hadn't hurt anybody."

"Oh," I said, "it wasn't just the Jews."

She said, "Wasn't it?"

"No, Herod was there and he wasn't a Jew. Pilate was not a Jew."

"Oh," she said, "I had always heard it was the Jews."

"Well, the Jews did it but that is not all. You did it, too."

She looked as if I had slapped her in the face. "Why, I wouldn't do a thing like that! I wouldn't!"

I said, "Yes, your sins and mine nailed Him right there on the cross."

How her heart bled, and she wept. "Could I be saved without telling my husband? Could I be saved without telling my Rabbi Father?"

I replied, "No, Jesus said anybody who was ashamed of Him was not worthy of Him. You ought to tell it."

I believe she did trust Christ secretly.

So many times I have preached the story of the crucifixion, and nobody wept. I wish I could preach to people who have never heard it before. I preach to you nice folks who have gone to Sunday School and church. To you it is an old, old story. So Jesus died—what about it? You don't care? When you pray you say, "Lord, I know Jesus died for us." It doesn't mean anything to you. That is a little rigmarole like a

(Continued on page 11)

Answer to Puzzle No. 2

IS ANYTHING
N OF E LEAD O
ADD TRAIN LAM
TOO HARD NERO
I MORN FINER
OJ HE PLACES R
NOT S LOSES A
SARAH EAT S H
SALE ADER B
CHILD S DOORS
A N HUR MET
L BIER FLEAY
FOR THE LORD

Baptism—

(Continued from page 10)

Pharisee. Oh, but Jesus died, and baptism pictures the death of Jesus for us poor sinners. There ought to be a hallelujah in that. That is the meaning of baptism: Jesus died.

But not only that Jesus died, but better than that—He died in my place so I wouldn't have to die, and now I am counted dead. I say, Praise the Lord!

You say, "Aren't you afraid of judgment?" No, I have already been to judgment. "Aren't you afraid of punishment?" No, all my sins have already been punished. "Aren't you afraid you might commit the unpardonable sin?" I couldn't, my sins are already pardoned. All the past, present, and future is hid under the blood, and this old sinner is already dead, thanks be to God. When I was baptized out in West Texas in the cattle country that meant I entered into the death of Christ. I was baptized with reference to His death, so now this old man is dead. This old sinner is dead.

Many people are wrong on salvation because they didn't get baptism right. One of the important reasons we ought to preach on baptism, make much of it, is to magnify the substitutionary death of Jesus. I am so glad these two little girls are to be baptized tonight. I want them to remember that this always means that Jesus had paid it. Dear girls, it is all paid and settled and salvation is all free and you have got it already and you have not only life but everlasting life because Jesus died in your place. Now you can be counted dead without dying. God counted Jesus a sinner when He wasn't; now God counts me righteous when I am not because Jesus died in my place.

When I was baptized I professed, I am claiming my part, I am entering into the death of Christ. Buried in the likeness of His death and raised in the likeness of His resurrection. Jesus died in my place and I am counted dead, then.

Baptism Means the Resurrected Life for Us, Too

There is another thing. If I am counted dead, oh what a difference! Tonight I wanted to preach on a new start, I wanted to preach on what might happen in 1960—and some things are sure to happen. A lot of people here now won't be here this time next year. You will be dead or moved. Somebody married now will be divorced then. Somebody now single will be married then. Somebody well now will be sick then. Things will be different. I started to preach about the new year, then I thought, This would be the time to say, "I am back in the middle of what I vowed, the holy declaration I made when I was baptized." The new year would be a good time to start over. I want to remember I am counted dead.

You say, "You still have that old nature." Yes, but one day he is going to die and he is already reckoned dead, so let us just count him dead. You don't have to obey him; you are not his servant anymore. Put him down.

It would be a good thing if you could just put your foot on the throat of that old sinner man that you used to be and say, "By God's grace he is not going into the new year with me! Oh, he is there, but I am going to beat him down." The Scripture says we should mortify the deeds of the flesh. That is, we should disown them and say, "You are not my boss, and I am not going your way. I am crucified daily and I count myself dead." That is what a Christian ought to do.

It would be a good thing if we would say, "This is a new year and I am going to remember I made holy vows. I went down into the water, I pictured the burial of Jesus, I said that was my burial, I said I counted this old sinner dead. By God's grace I am going to get up and tramp on him every day and tell him he is dead. From now on the new man is going to be boss in my life." That is the way it ought to be. That is what you said when you were baptized. If you didn't mean that when you were baptized, you lied to God

and to everybody who saw you baptized. Baptism is profession with a reference to the death of Christ and He died in my place. I am acknowledging that He took my place and I am counting this old sinner dead so "reckon ye also yourselves to be dead indeed unto sin" because after that then sin doesn't have any more dominion over you, the Scripture says (Rom. 6:11).

What does it mean? It also means resurrection. Jesus rose again. Somebody says, "I don't believe in the bodily resurrection." Then you are probably not saved because the resurrection is part of the saving Gospel.

In I Corinthians 15:1-4, "Moreover, brethren, I declare unto you the gospel which I preached unto you . . . By which also ye are saved," Paul says, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." Rose again. That is part of the saving Gospel. The only Saviour who could do anybody any good would be a risen Saviour. A dead Saviour couldn't save you. No, no. And nobody is saved who doesn't believe that Jesus died and that He rose again and He took the sinner's place. You don't have to know all the theology but you have to depend on the Saviour. You don't have to know all a doctor has to know but you have to risk the doctor. Jesus is the one. He is the risen Saviour.

Here is a new convert. Here are the little girls and they don't know much but they have been going to Sunday School. And these little girls—shall we teach them about the resurrection? Yes. Just as soon as they are converted, tell them Jesus rose from the dead and one day we will rise, too.

Colored people have a song down South, "These bones gonna rise again." They are, and so it ought to be a hallelujah when looking into the baptismal waters. And as these little girls come up out of the water you can say, "Blessed be God, one day we will all come out of the grave." Those we have wept over and missed so long, we will see again. And we will see Jesus. The resurrection is coming, and that is what baptism means. That is part of the doctrine in the Bible about baptism.

Baptism Is Openly Claiming Christ As Saviour

Not only that Jesus rose, but that we will arise also. Now another thing. It is an open profession. Can you be a secret disciple? Yes. It is a sorry business. Joseph of Arimathea was a disciple of Jesus but secretly for fear of the Jews. What a sorry kind of a Christian, a very unhappy kind of a Christian.

As I talked to a young married couple, they were saved. Then I said, "Now, you ought to come out and claim the Saviour openly and be baptized."

They said, "Do you have to do that to be saved?"

I said, "No, you don't have to do it to be saved, but you have to do it to be a happy Christian."

Then I said to the young wife, "Before you were married to this young fellow suppose you had said, 'Let's get married but let's keep it a secret until later.'"

I looked at her and her face was suddenly scarlet and the young fellow was downcast, and I said, "What is the matter?"

She said, "We tried that. We married and tried to keep it a secret and it was a shameful business. Finally we had to tell it and now we are glad about it."

I said, "That is the way it is about Jesus. It is a shameful business to keep it a secret."

Jesus, and shall it ever be
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise;
Whose glories shine thro' endless days.

Ashamed of Jesus! sooner far
Let evening blush to own a star;
He sheds the beams of light-divine
O'er this benighted soul of mine.

Ashamed of Jesus! that dear Friend,
On whom my hopes of heav'n depend!
No! when I blush, be this my shame,
That I no more revere His name.

Ashamed of Jesus! yes, I may,
When I've no guilt to wash away;
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

I might be ashamed then but not now, not ashamed of Jesus.

Oh, then, when you come to confess Him, you ought to say, "I am going to be baptized, going to get branded. I am going to put on the uniform, going to tell it openly. I want everybody to know it."

You know, the most ignorant and sinful old sinner in the country knows this: when you have a public baptizing it means that fellow is supposed to be saved. He is supposed to follow the Lord now.

God Makes Bible Baptism a Joyful Occasion

Let me say a word briefly about the joy of baptism, wonderful joy. First of all, it is a joy because I am following Jesus and Jesus was baptized. We sing, "Where He leads me I will follow." I want to, don't you? Well, He was baptized.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). All right, Jesus, I want to follow You. Then be baptized.

Somebody said, "Well, I was sprinkled when I was a baby." Then you missed the point. Jesus was baptized consciously, openly showing that He was going to die, pay my debt and rise from the dead and I was to follow Him. So I ought to be baptized openly,

I was in a Texas town in a revival with Dr. Harlan J. Matthews. I was leading the singing. In the big tent I went back to talk to a young woman. She said she wasn't saved. I led her step by step, and so finally she said she would take Christ as Saviour. She argued about feeling and this and that and the other, but I answered with Scripture. Finally she said yes she would trust Him. I said, "Will you reach out and take my hand and this hand grip will mean you are openly claiming, 'here and now I am taking Christ as my Saviour'? Will you do it?"

She put her hand in mine. Suddenly she squeezed my hand and she said, "Oh, I was saved two years ago when Bud was!" She hadn't had any assurance about it. She had trusted the Lord but she didn't claim it and she had no assurance until now, and when she claimed the Saviour openly the Spirit of God said to her heart, "You did that back yonder. Now you are claiming Me openly and I give you the joy of salvation."

So in baptism there is a certain joy and assurance.

Twenty-five years ago I was in Sherman, Texas, in an open-air revival campaign, a big open-air meeting on the courthouse lawn. We had seats for a thousand or twelve hundred people, I suppose. We organized a new church, then we built the baptistry, had the fire department come and fill up the baptistry with water and put up little tents for dressing rooms. Night after night people would be

break loose. She was softly saying, "Glory to God! Oh, bless God! Praise the Lord!"

I said, "Say it out loud if you want to, sister." She said, "Praise the Lord! Glory to God! I have been wanting to do this nineteen years!" and she broke into weeping. I baptized her and as she went back down to the dressing room I could hear her saying, "Oh, praise the Lord! Isn't this wonderful! Praise the Lord!" There is joy in doing what Jesus said to do.

I remember when I was baptized. I had been saved three years before, but I had no assurance. Nobody took the Bible and showed me how to know. In some strange way God gave me enough assurance that I went to the front and offered myself for membership in the church and was baptized. When I was baptized on a cold November day out in the open air, they lined us up in the edge of the water. People came by and shook hands. There were twelve of us there that day. And as they came they sang,

O happy day that fixed my choice
On Thee, my Savior and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

Happy day, happy day,
When Jesus washed my sins away!

'Tis done: the great transaction's done;
I am my Lord's, and He is mine.

I shook hands and my heart was so warm and was pleased and happy and assured. When the baptism was over and the benediction, the crowd got ready to leave. We always had such a big family we couldn't all ride in the surrey and so usually we took a couple of saddle horses along. Part of the time my brother George and I stood on the back end and stood up behind and the girls rode in the back seat and Dad and my stepmother and the two little boys, Joe and Bill, in front. So I got up on the back end to stand up behind the carriage to go home with my clothes all wet, to ride back two miles home on a cold November day. My dad said, "Son, you must sit in here and I will wrap you up in the quilts and blankets. You will get cold." I wasn't cold. My heart was so warm and glad that I didn't feel the cold November wind! I tell you, it is good to follow Jesus and be baptized, isn't it?

I wasn't saved that day. I got some of the joy that day because I obeyed.

"Trust and obey, for there's no other way
To be happy in Jesus, but to trust and obey."

I am going to give an invitation for people to come and take Christ as Saviour, and I am going to give an invitation for people to come and offer themselves for baptism if you have not been baptized.

But wouldn't it be good if all of us would just say, "I am going to remember. I counted that old sinner dead?"

Let's see, how many here have been Scripturally baptized after you were converted? You were immersed and after you were converted you were buried with Christ in baptism and raised in the likeness of His death? Let's see your hands. You had better go back and look down in that grave in which you counted you buried that old sinner self and say, "Good-by." You are supposed to be dead. And this old smoking, cursing, picture-show going, Hell-raising sinner that you used to be, count that old guy buried and come out to live a new life! Wouldn't that be a good thing?

I want to live a new life. That is what baptism means. Baptism doesn't save, but it talks and makes a profession, and you ought to set out to follow that profession. And if you were baptized, don't make it a lie the way you live. Come on and live like you were baptized. Come on and live like you buried that old sinner and live a new life in Christ.

Is there anyone who will come to trust Christ as Saviour? Will you come now and take Him as your own Saviour? Is there one who will say, "I am tired of sin, but Jesus died in my place and I am going to depend on Him, give Him my heart, take Him as Saviour"? Will you come?

Always Pray!

Prayer is appointed to convey
The blessings God designs to give.
Long as they live should Christians pray;
They learn to pray when first they live.

If pain afflict or wrong oppress,
If cares distract or fears dismay,
If guilt deject or sin distress,
In every case, still watch and pray.

'Tis prayer supports the soul that's weak,
Though thought be broken, language lame;
Pray, if thou canst or canst not speak,
But pray with faith in Jesus' name.

Depend on Him; thou canst not fail;
Make all thy wants and wishes known.
Fear not; His merits must prevail;
Ask but in faith, it shall be done.

—JOSEPH HART

consciously, deliberately, as a public profession of faith in Christ.

Yes, but you say, "After I was grown they sprinkled a little water on my head." You didn't get the point. You didn't count yourself dead to Jesus. I would do it over and be baptized right because there is a wonderful blessing in following Jesus.

Here is another thing. It is an open chance to testify. Good Christians like to testify. If you don't, you are not a good Christian. And if you used to and you don't now, you have backslidden. Do you know how to tell whether you are backslidden or not? You find out whether you take the same joy in your Bible as you used to. You find if you have the same joy in secret prayer as you used to. Then do you like to testify? Have you always got something good to say about Jesus? Do you love to brag on Him? If you don't, you are backslidden. And so you need to be open and out and out for Jesus. I don't want anybody to mistake it. I want to tell it, I want to claim Jesus openly.

Here is another thing. There is a blessed assurance of salvation. You know it, by the Spirit of God, when you follow Jesus and do what He says.

You know Jesus said in John 14:15, 16, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." "You keep my commandments," He said. And so you follow Jesus and do what He said.

A lot of people can't be sure they are saved until they obey the Lord. Come out and claim Him openly, then the joy is there.

converted and come for membership in the church and be received and be baptized. One night when perhaps eighteen or twenty people were baptized, out in front sat a man named J. A. Welch; he was fifty-eight years old, had been a drunkard many, many years, a wicked old sinner. That night I baptized an old man about seventy years old who had been converted. And as I put him down into the water and raised him in the likeness of the resurrection of Jesus, he came up, lifted his hand and said, "Glory to God!" He seized me around the neck and kissed me on the cheek and then went, weeping with joy, to the tent to dress.

And that old drunkard Welch out there said to his wife, "If I had my clothes I would go and be baptized right now."

"Well," she said, "if you are ready to be baptized we will bring your clothes tomorrow night."

And he said, "I am ready." The next night he came and made an open profession and was baptized. He only lived six months but he spent those six months going from tavern to tavern and bar to bar telling the old crowd what Jesus Christ had done for him. Oh, it is wonderful to be baptized!

We had a great revival at Decatur, Texas, out of which came a fundamentalist Baptist church, that was for many years the largest church in the county. Before I left they bought a piece of ground, built a tabernacle and called a full-time pastor, a church with three hundred members. One night I baptized some converts in the tabernacle and among them was a woman. As she came down the steps into the baptistry, she was trying awfully hard not to

God Works Miracles . . .

(Continued from page 1)

with his head he tries to say: "There is no God," with his lips, occasionally he arrives at this depth of depravity.

The Virgin Birth

It is one of the blunders which people make to discuss details where the establishing of the general principle will settle all. The atonement, the resurrection of Jesus, real conversions among men—all these things are doubted. Men make them the subject of long and exhaustive inquiry. The fundamental question is as to the supernatural. Who made the universe? Is it a result of chance? Did it happen to be as it is, with its marvelous order, with its wonderful evidences of design, or did it have an intelligent, all-powerful Creator?

If the world was made by God, did God put it beyond His power? If He created the world and launched it on its career, could He cause it to pause if He desired? If He creates millions of human beings under the laws of ordinary descent, could He create beings otherwise if He chose? If He causes the world to spring into new life every year and day, and makes dull earth exhibit forms of beauty on every side, could He speak life into the body of a man who had ceased to breathe?

It is a matter of great patience that persons who call themselves theists, to say nothing of Christians, should pick flaws in one miracle or another as if it were a great marvel. Why do not such persons declare themselves atheists at once? Perhaps because salaries are involved. Perhaps because atheism has rather a bad reputation for ordinary decency. Perhaps because they are simply defective in their methods of thought. By this time men should understand that if they wish to affect the public mind they must attain to at least some degree of sequence in thinking.

The man who doubts the possibilities of miracles is, as I have said before, simply an atheist. He may not know the fact, he may not know what an atheist is, but undoubtedly he is an atheist, for if there is a God, then certainly He will work like a God. It is natural for every being to act according to his own character.

He Might, but Will He?

This is a question not as to the power but as to the disposition of God. All except atheists believe that God can interfere with the administration of the universe if He pleases, but will He do it? This depends upon need and disposition.

Suppose a widow has two sons and they are about to be led into slavery because she cannot pay her debts. She has no natural means of securing the money. God could supply it any way He pleases. He could direct some person who has it to bring it to her. He could open a vein of gold on the side of a hill just as He opens a spring of water. There is no more supernatural power required in the one case than in the other. He could multiply oil in a vessel as easily as He can increase oil in a tree. But will He do this? That depends on the need and on His disposition. If the woman has need and if God is disposed to supply it, certainly He will supply it.

In what way will He supply it? In whatever way He chooses. But one man says: "I should think He would supply it in this way," and another man says: "I should think He would supply it in that way," and God will not take counsel of either of these men but will supply the need, if He so wills, in His own way.

He Might, but Has He Done So?

We are now not on a question of disposition or power, but on a question of evidence. It is alleged that God has interfered with the order of nature repeatedly, that He has caused sick people who would naturally require a good while to get well even if they did not die, to be recovered in an instant of time. It is reported that He has cleansed lepers by a touch and a word, that He has opened the eyes of men born blind and

enabled men hopelessly crippled to walk and run and leap. It is declared that He has quickened into life a child who had been dead for an hour, a young man who had been dead for half a day, another young man who had laid in the grave for three days.

There is no argument among Christians, not even among theists, as to the possibility of this. There is no discussion among Christians as to God's disposition to do work of this kind, provided there were sufficient need.

We are now in the region of evidence—testimony. We know some things through our senses, we see, or smell, touch, taste. We know other things through consciousness. We enjoy, suffer, remember, imagine, hope, fear, and we know that we do these things. We have some knowledge derived from reason, neither from the senses nor from consciousness. We know that space is without bounds, that duration is without end, that causes produce results, that results are produced by causes. We know that causes must be adequate. We know that they must be appropriate.

If a man tells us that one morning in the Alps, he picked up Mount Blanc and threw it over into the Mediterranean Sea, we know that this is not true. We know that the assigned cause is not equal to the alleged effect, so we know some things by testimony. Most of us know the interior of Africa in this way, if at all. We have never been there. Consciousness tells us nothing about it. Reason tells us nothing about it. Persons who have been there do.

Admiral Peary said that there was a certain piece of land in the Arctic regions. This year explorers are said to have gone to that point and found an ocean. Either Mr. Peary did not tell what was true, or the patch of land which he said existed in that quarter of the globe disappeared between the time of his visit, and the investigation of this year. But we depend upon testimony. We have the right to depend upon testimony.

The Value of Testimony

The value of testimony depends upon the competence, the integrity, the interest and the number of witnesses. An unlettered plowman cannot tell us about our distance from the sun. A skilled astronomer who has never farmed, cannot tell us the best methods of raising corn. Each man is entitled to bear testimony to what he knows and to nothing else.

A liar is not believed, nor is a man of no integrity or character. We believe some men when they make the most absurd statements because we know them to be men of stern integrity. We doubt other men's statements when they are not in themselves at all improbable, simply because we know the men are untruthful. As between two persons of these two sorts giving opposite testimony, we always and necessarily believe the man of solid character. We have to believe him. We are so constructed that we cannot avoid it, and we do not believe the other man. We are so constructed that we cannot believe him even if we wish to.

It is also in evidence that the personal interest of witnesses has much to do with the value of their testimony. If I make a certain statement for which I receive ten thousand dollars in gold, my testimony may be very true, but it is not so forceful as it would be if I made the same statement, knowing that for the making I should lose all that I possess.

If a man testifies with the known probability that he will be imprisoned, perhaps crucified, his testimony is more valuable than would be the testimony of another person on the same subject, who, because of his testimony, would receive the gifts of houses and lands. These are commonplaces, but they are oftentimes forgotten by people who speak on religious subjects.

If men who write books on prayer, on the authenticity and integrity of the Scriptures, were subject to cross-examination as are witnesses in a human court, we should be spared a lot of folly

which now cumber bookshelves for a while and then goes back to the paper makers. It is obvious that the testimony of a dozen witnesses of good character is more weighty than the testimony of one witness of good character. One man may be mistaken regarding the question of fact when he is sincerely endeavoring to state the exact truth. A dozen persons might be mistaken, but the probabilities of error in the latter case are very few comparatively.

Does God Interfere in the Order of Nature?

My gifts are the gift of the teacher. I never had the gift of prophecy, nor the gift of healing, nor the distinctive gifts of a pastor. Without my desire, without even my thought, God called me into the high and holy office of a teacher. In that office He has continued me for more than fifty years since I taught my first public school in Cook County, Illinois. I praise Him for this high honor.

In my work as a teacher I have been a guest in many homes and people have always been exceedingly kind to me. They have given to me comforts which they deny themselves, frequently they have given me the best room in their houses. They have provided their tables with delicacies for me which they did not ordinarily enjoy themselves, and in these many homes, I have oftentimes found the afflicted, aged ones, sick ones, defective ones, and many a time I have wished that I had power to heal, that I might make some small return to these dear Christian people for their many kindnesses to me, and some years ago I began to pray on this subject.

I said: "Lord, You have made me a teacher. I have not had the gifts of healing. But people are kind to me wherever I go, and oftentimes they are needy. Many times they are suffering. If You are willing to help me to help them, I should be grateful."

Praying with a Business Man

It was after offering this prayer, as said in a previous chapter, that I was in New York, praying with a brother in his office, a business office on a busy street. It pleased God to restore him to soundness of health when it looked as if his days were already numbered. Not long since, in the city of Chicago, I was in a home where the husband and the wife were extremely kind to me. She was suffering grievously. Medical skill seemed utterly unavailing. There was no help in it. We prayed together, her husband and I, that God would heal her, and He did. Physical difficulties that were making every moment a torture passed away and she became well. I have broken bread in that house many a time since and the change is wonderful to behold.

When I was preaching in the first church where I held forth the Word of Life statedly, there was an elder who was very kind to me. His wife cooked food for me and washed dishes and cared for my room. Some time afterward I found her on what was supposed to be her deathbed. Her children had come to see her die. They lingered for days to see her die. If they had kept on in this way, very likely she would have died. When I entered the room I felt sure that it was not of the Lord that she should die, so I prayed for her and asked God to raise her up, and He did. She lived for many years thereafter. I believe she is living still, though her husband who was expecting to bury her, has already been buried.

Not a great while after, I was asked to pray in a home where a little child lay already apparently dead. The nurse had been told that it was unnecessary to return, that there was nothing to be done. Two physicians told me that there was nothing to be done. To me the child looked practically dead already. There was no color; there was no apparent breath. The little fellow seemed all ready to be buried. That was at 11 o'clock in the morning. At 5 o'clock in the afternoon the pink had come back into his cheeks and he was sleeping peacefully, quietly, breathing as well as you do,—perhaps better. He went through my yard the other day,—a stout little lad of five or six years. I said to my wife: "Is not that the baby for whom we prayed?" and she said: "Yes, it is he."

If only I had known how to pray earlier, if only I had lived more humbly, I am sure it would have kept death out of my own house. Since I learned to pray, I am sure that God has done this for me.

It seems to me the most stupid thing for men to profess to doubt the power of God or the disposition of God to heal the sick or even, if He pleases, to raise the dead. I have seen a dry and burning earth on which for weeks no rain had fallen, softened and freshened, cleared and vivified by refreshing showers that followed prayer for rain, prayer in church, prayer in our home circle, prayer in my own room. People who profess to know occasionally tell me that there is no connection between these prayers and the results which followed. I am not careful to answer them. I am a witness to the facts. I know them to be true.

I believe the story of Elijah as easily as I believe that the sun will rise tomorrow. It is not an effort for my faith. It seems to me perfectly natural that God should in a time like Elijah's put the power to open and close the skies into a human hand.

I believe today that if ministers were like him in their humility, in their obedience, in their self-denial, it would be perfectly possible for God to trust them with the key to the skies. I have not the slightest doubt of it and that He would do so, too, but a fleshly, ease-loving, man-honoring, time-serving church will have very little power about the skies. It will have very little faith because it has very little power.

I have seen even demons go out of my children. I have known them to go out of my own heart. I have seen them go out of the

hearts of other people in answer to prayer. Why should it be thought incredible with men that God should change the order of nature? If He created it and if there is good and sufficient reason for alteration, why should He not pull the reversing lever? If men can steer a big motor car forward, backward or around an obstacle, why should not God propel a world or a nation or an individual in like manner?

A Great Multitude of Witnesses

My readers will observe that I speak from the Word of God and my own experiences. I do this because it is my duty and not because I undervalue the testimony of my brethren. Their testimony they have given as they were in duty bound, and it is recorded for the benefit of all who will attend.

The wonderful stories related by Mr. and Mrs. H. L. Hastings of Boston, by J. Hudson Taylor of the China Inland Mission, by Charles G. Finney, the great president of Oberlin College, by George Müller, and the uncounted host of men and women who have obtained gifts from God by strange interferences with the course of nature, with the hearts of men,—I believe in their testimony and rejoice in it. I praise God for it.

I would that burdened ones who have never learned that God can and does interfere in human affairs for the good of His people might also read and believe. I do not believe that there is any one thing which burdened, sick, perplexed, harassed, tempted, tempest-tossed, despondent, despairing people need like this faith of God and it is free for the asking. "Whosoever will, let him take of the water of life freely" (Rev. 22:17).

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